

# CULPEPER'S LAST LEGACY:

Left and Bequeathed to his Dearest WIFE  
for the PUBLICK GOOD.

B E I N G

The Choicest and most profitable of those Secrets  
Which while he lived were lock'd up in his Breast, and  
resolved never to be published till after his Death

C O N T A I N I N G

Sundry Admirable Experiences in several Sciences,  
more especially in *CHYRURGERT* and *PHYSICK*.

VIZ.

Compounding      }  
of                  }  
*Medicines.*      }  
                    { Making of Waters, Syrups, Oyls, Ele-  
                       truaries, Conserve, Salts, Pills,  
                       Purges and Troches.

With two particular Treatises the one of Fevers, the  
other of Pestilence: As also rare and Choice Aphorisms and  
Receipts, fittted to the understanding of the meanest Ca-  
pacities.

With an Addition of two hundred Choice Receipts,  
lately found, never published before in any of his other  
Works; and a Compleat Table.

The Sixth Impression; whereunto is added An exact  
and perfect Treatise of Anatomy of the Reins and Bladder,  
Brain and Nerves of all the parts of the Body, never pub-  
lished before this year, 1685.

By *NICHOLAS CULPEPER*, Gent.  
Student in Astrology and Physick.

L O N D O N ,

Printed for Obadiah Blagrave at the Black Bear in S. Paul's  
Church-Yard, near the Little North Door. 1685.

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### NICHOLAS CULPEPER

*View in this face, whom Heaven snatched from hence,  
Our Phisicall and Starrie Influence;  
Had not Great Culpeper such order tooke,  
In sight of Fate to live still in this Booke.*

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Chas. Beale. pr<sup>s</sup> 2.

To His  
DEAR CONSORT,  
M<sup>r</sup>. ALICE CULPEPER.

My Dearest,

THE Works that I have published to the World ( though envyyed by some illiterate Physicians ) have merited such just applause, that thou mayst be confident in proceeding to publish any thing I leave thee, especially this Master-piece ; assuring my Friends and Countrey-men, that they will receive as much benefit by This, as by my Dispensatory , and that incomparable Piece, call'd, Semiotica Uranica enlarged, and English Physician ; with others mentioned in the Margent.

Compleat  
Midwife's Pra  
ctice School  
of Physick.

These are the Choicest Secrets, which  
I had many years lock'd up in my own

A 2                      *breast.*

breast= I gained them by my constant Practice, and by them I maintained continual Reputation in the World, and I doubt not but the World will honour Thee for divulging them ; and my Fame shall continue and increase thereby, though the period of my Life and Studies be at hand, and I must now bid all things under the Sun farewell : Farewel my dear Wife and Child : farewell Arts and Sciences, which I so dearly loved ; farewell all Worldly Glories ; Adieu Readers.

Nicholas Culpeper.

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The

*The Testimony of Mrs, Alice Culpeper concerning this her Husband's Last Legacy.*

Having in my Hands these my Husband's Last Experiences in Physick and Chyrurgery, &c. composed out of his Daily Practice, which he laid a severe Injunction on me to Publish, for the general good after his Decease; Therefore to stop the mouths of malicious Persons, who may be apt to abuse and slander his Labours, and to discharge that debt and duty of Gratitude due to his Name from one so nearly related to him, I do hereby testifie, That the Copy of what is here Printed is truly and really his own, and was delivered to my Trust amongst his Choicest Secrets upon his Death-bead; and I do further approve the Printing thereof, and having viewed them see nothing in them but what is his own. To the truth of all which, I do here subscribe my Hand,

*Alice Culpeper.*

The



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# The Titles of several Books Contained in this Sixth Edition of CULPEPER'S *Last Legacy.*

## BOOK I.

*Treating of the Head-ach, and several other Distempers.* Beginning at Page 1.

## BOOK II.

*Febrilia, or a Treatise of Fevers in General.* Beginning at page 49.

## BOOK III.

*Physical Aphorisms : being above 300 Medicines against divers Diseases incident to the body of man.* Beginning at pag. 73.

## BOOK IV.

*A Treatise of the Pestilence, with its provision, and prevention.* Beginning at page

111

## BOOK V.

*Composita Synopsis : or the chiefest Compositions now in use with our Physicians, both Chymist and Galenist.* Beginning at page 125.

## BOOK VI.

*Aphorisms exceeding requisite for such as intend*

*intend the Noble ( tho too much abused )  
practice of Physick : containing the qua-  
lity of Medicines.* Beginning at pag 161.

## BOOK VII.

*Select Aphorisms, containing the operation  
of medicines according to the place in  
the body of frail man.* Beginning at p. 169.

## BOOK VIII.

*Select Medicinal Aphorisms and Receipts for  
most Diseases our frail natures are inci-  
dent to whilst we are upon earth ; Digest-  
ed into such a method, that a remedy is  
prefixed for any disease appertaining to  
mans body, beginning at the head, and  
going through to the Feet.* Beginning  
at page 203.

## BOOK IX.

*Rare secrets in Physick and Chyrurgery ;  
never before exposed to publick view,  
and now added to the Sixth Edition of  
this his Last Legacy, left and bequeath-  
ed to his Wife.* Beginning at pag. 243.  
All Nine Books being Mr. Nicholas Cul-  
peper's *Last Legacy to his Wife*, as his  
Choicest Secrets.

*An Exact and perfect Treatise of Anato-  
my, of the Reins and Bladder, Brain and  
Nerves, with the Marrow of the Back, and  
Eyes, added this fifth Edition, never ex-  
posed before to publick view, by N. Cul-  
peper.* Culpeper's

# CULPEPER'S Last Legacies, &c.

## CHAP. I.

Of HEADACH in general, with the several Names  
and Kinds.

**O**F Headachs or pains in the head simply, there are three sorts, Κεφαλαιγία, in Greek, in Latin *Capitis dolor*, in English, the Headach.

The second is called in Greek οεφαλαιῖα; in Latin *Cephalæa*; in English a continued or Invertebrate Headach.

The third is called in Greek ἡμικρανία; in Latin *Hemicrania*; in English the Megrims.

The two former posseſſ the whole head, the latter only the one half of it.

By Head I mean in all this Treatise, only the scalp, or so much only of the head as is covered with hair.

And here is pain engendred sometimes without the scull, sometimes within. If it lie within the scull there is pain at the root of the eyes, by reason of the immediate influence from thence to the brain; if without the Scull there is no pain there.

The first sort of Headach, called οεφαλαιγία, cometh of divers causes, as heat, cold driness, blood, choler, wind, vapour from the stomach, drunkenness, fevers, each of which to discourse of will require a several Chapter.

I question whether all internal pains in the head afflict the eyes, but only such whose heat is near the optick nerves.

# Culpeper's Last Legacies,

## CHAP. II.

### *Of the Headach coming of Heat.*

Kepulcherijes.  
Coming of  
Heat.  
The Cause.

**B**Y Heat I mean only a hot distemper without any kind of moisture or humour. It is caused for the most part by the vehement heat of the Sun; Note, That it is extream hurtful to the brain, to stand bareheaded in the Sun. It is also caused by immoderate running, jogging or moving; especially to such as are not used to it, though it be most perilous to those that are used to it; it is caused also by being long near the fire, through anger and furiousness, and by hot diseases, and smels of hot things.

Signs.

The Signs of Headach coming by heat, are besides immoderate pain, you shall feel their head burning hot when you touch it, their skin drier than it was wont to be, their eyes look red, they sleep little or not at all, and are delighted by sprinkling or anointing their head with cold things, and find ease by it; other causes may be known by the relation of the Patient.

Cautions for  
the sick.

Let the Air and Chamber where the sick abideth, be cold by nature, or else you must make it so by art, as by keeping it continually washed, by strewing there flowers and herbs, and branches of trees that are of a cold nature, as Roses, Violets, Water-lillies, Vine-leaves, Briar-boughs, Willow-boughs, Endive, Succory, or the like; also to pour water out of one Vessel into another near him, to let him smell to Nosegays of cold flowers.

Air.

Sleep.

Great heed must be taken that the Patient sleep well, yea more than he usually was wont to do; if he

he sleep not well, as most labouring of this disease do not, provoke him to sleep with *Diascordium*; if that will not do so, use *Laudanum* two grains, if that will not do, use three grains, increasing it till it come to six if he sleep not sooner, let his chamber be quiet, free from noise and wrangling, for that causeth perturbation of mind.

Let his meat be but little, and let that little be Meat.  
of good digestion, as Chickens, Birds that delight in Mountains and dry places, Rabbets, &c. let it be dressed with cold herbs, as Lettice, Endive, Pur-slain, and Verjuice; also Almond-milk, Pomegranates, Raisons of the Sun, and ripe Pears are wholesome for him: but let him avoid Milk, and other meats of a dilative quality, for they send vapours into the Head, and are hurtful for him.

Let his drink be water, in which a little Cinnamon hath been boiled, or in which Syrup of the juyce of Succory, or the juyce of Pomegranates or Lemmons is put.

Let him eschew carnal copulation, exercises, and baths, all perturbations of the mind, especially anger, all things that are binding, all things that cause stupefaction, as crude *Opium*, Mandrakes, Henbane, Poppys, Night-shade, those things that bind much, though they cool, must also be avoided as the juyce of Quinces, Medlars, &c.

Let the sick smell to Rose-water mixed with Vinegar, and often snuff some of it up into his nose. Let also his forehead, temples and that part of his head where the pain lies most, be anointed with oyl of fleabane. Let the fleabane be gathered in the hour of Mars, he being (if it be possible) In Aries, in a good Aspect to the Moon. So will the infirmity be easier and more speedily cured.

Drink.  
I doubt wa-  
ter is not so  
good in cold  
Countreys :  
I think a  
cool Julip  
were better.  
Directions  
negative.  
Affirmative.  
Perfumes.  
Unction.

If Mars cause  
the disease  
you had bet-  
ter use Ver-  
vain gather-  
ed in the  
hour of Ve-  
nus, take this  
as a general  
rule.

*Gulpeper's last Legacies,*

Have a special care that the Patient go to stool in good order at the least twice a day, if he do not provoke him first with a Clyster, then with an ounce of lenitive Electuary every night when he goes to bed; for the people most incident to this Infirmitie are such as are of a Cholerick Constitution, (though the trouble of this disease be no absolute sign of a Cholerick man) which complexion most commonly causeth astringency.

## C H A P. III.

*κεφαλαιγία.  
coming of  
cold.*

*Of the Headach Κεφαλαιγία coming of Cold.*

**B**Y Cold I mean simply Cold without any Flux of cold humours; for that causeth Lethargies, but only a cold distemper.

The Cause.

This pain in the head is caused of outward cold, as by tarrying long bareheaded in a cold air, also by sudden applying of any wet and cold, or very cold thing to the head.

Signs.

The signs of this are contrary to the signs of the other that came of a hot distemper; for in this though the pain indeed be vehement, yet the head when it is felt is not hot; their face and eyes do not look red, neither are they hollow, nor shrunk, but on the contrary their face looketh full and pale, and their eyes are full and swarthy; also they desire no cold things; nor find ease but pain by them.

Cautions.

Let them sleep moderately, but no more than usually they use to do.

1. Sleep.

They must remain in a warm air, if it be cold, remedy it with a good fire.

2. Air.

Let

Let them forbear all meats cold in operation, 4. Meats.  
all fish, water-fowls and milk. Let them eat rear  
eggs, hens, chickens, partridges, and pheasants.

For drink, let them use Wine moderately, and 4. Drink.  
generally for the cure thereof you must use things  
that are hot in operation; but in the cure as well  
of this as other diseases in the head, you must di-  
ligenly consider the natural temperature of the  
Brain; for it is such a thing as cannot endure either  violent heat or violent cold.

Let not their bodies be costive, but let them have every day a stool if not by nature, give sup-  
positories. Let them avoid sadness, deep specu-  
lations and thoughts, studying, and other immo-  
derate affections of the mind.

Let them use moving of their body, walking, Affirmative.  
and if strength suffer, riding.

Oyl of Vervain is medicinal for the disease, 1. Motion.  
let it be gathered in the day and hour of Venus she  
ascending fortunately. Also Rue, Laurel, Orris,  
Dill, Chamomel, Mother of Time, Marjoram,  
are Medicinal for the disease. For the Oyl a-  
noint the forehead, temples, nostrils, and holes be-  
hind the ears.

<sup>2. Unction.</sup>  
<sup>If Venus</sup>  
<sup>cause the dis-</sup>  
<sup>ease use flea-</sup>  
<sup>bane an herb</sup>  
<sup>of Mars.</sup>

Also to boil any of these herbs, especially Ver-  
vain gathered as before said in water, and snuff up 3. Nasalia.  
the decoction in your Nose.

Also quilt these leaves between two caps and 4. Cucufa.  
let the Patient wear it upon his head.

The innermost cap being made of fine Silk or  
Sarsnet; take Laurel, Mother of Time, Marjoram,  
Rosemary flowers, of each a handful; Rue; half  
so much; Penny-royal, Calaminth, two drachms;  
Cloves, *Stachas*, one drachm; beat these into gross  
powder and sew them up in the *Cucufa*, or double

cap before mentioned, and having first sprinkled the head with Vinegar, warm it, and apply it.

**Pomander.** Also it is very good for the sick to smell to such a Pomander as this. Take of Storax, Calamitis two drachms; Cloves, Mace, wood of Aloes, of each half a drachm; Lavender two drachms, Galilia Moschata a drachm; Musk, Amber-greece, of each two grains, beat them into fine powder, sierce them, and with Mucilage made with Gum Tragacanth, and Marjoram-water, make it up into a Pomander.

## C H A P. IV.

*Of the Headach ιεφαλαιγία coming of driness or moisture.*

*Ιεφαλαιγία,  
coming of  
driness or  
moisture.*

**B**Y driness here and moisture also is meant only the bare quality; for although of these alone, without heat or cold, no pain come, yet hereby the studious in Physick, may learn and discern when the Headach cometh of heat and driness, when of heat and moisture, when of cold and driness, when of cold and moisture.

**The Causē.**

Headach through driness is caused through driness of the air, through hunger, much watching, extreme studying, by dry Medicines, overmuch exercise, excessive use of venery, and violent perturbations of the mind.

**The Symptomes,**

Headach of moisture is caused through moisture of the air, moist medicines, baths, hot waters, and other things that moisten over much.

Driness is known by these signs; there come few

few or no excrements out of the nose, the eyes be hollow, the patient cannot sleep neither before nor in the Sickness; also the skin of the head is dry, as though it were scorched; dry medicines do not ease the pain, but increase it.

Moistnesis known by the same that Lethargies are, of which hereafter.

Those in whom driness doth trouble the head, Diet. let them remain in a moist air, let them eat meats of good juuce and a moist'ning nature, as yolks of Eggs, Cocks stones, and the broth of them, Pheasants, Partridges, and such meats as moisten and nourish much; let them drink Wine always with water; let them sleep largely, provoke them to it, as in the second Chapter; let them eschew motion of the body and exercise, and use quietness and rest, let him eschew carnal copulation, hunger, and thirst, and all things that do dry; let them use baths of sweet waters that are warm; let them be merry and pleasant, and avoid all perturbations of mind. For pain coming of moisture, see *Lethargies*.

Let such as have headach of driness, use to anoint the Seam of their head or *Ostrietrum*, Cure by Un- with oyl of Fleabane. (see Chap. 2) mixed with ation. oyl of Sweet Almonds, or alone by it self.

Let their body be kept soluble:

Also they may bathe their head in water, in Stool. which Strawberry-leaves, Violet-leaves and flowers, Mallows, and other herbs that have a moistening vertue, have been boiled. Bath,

## C H A P. V.

*κεφαλαιγία.*  
Coming of  
Blood.

**H**itherto I have written of Headach coming through alteration of the bare quality only; I now come to Headach caused of fulness and abundance of blood. I call fulness in this place that which the Greeks call *πλεθώρα*, that is, when all the four humors abound and be increased in their proportion, or when blood only abounds.

**Cause.** This is caused commonly of eating all such things as ingender abundance of humors in the body; as meats and drinks of great nourishment plentifully taken; as also neglecting and omitting exercises, baths, sweatings, and usual purgings, bleedings and evacuations.

**Signs.** The Signs be these; the face and eyes be ruddy, the veins be swoln, so that the least and smallest may be easily seen; the pulse is great and vehement, the urine reddish and thick, the yains of the temple beat more hard, strong and vehement than those at the wrist; the pain of the head is heaviness.

**Cure.** Let the sick be in a cold and dry air; if you can get no such place natural make it so by art.

**1. Air.** Let his diet be spare; let him avoid things that nourish plentifully, as eggs, flesh, &c.

**2. Meats.** Let his drink be Barley-water in which cold herbs have been boil'd, as Endive, Succory, Purslain, Lettice, or only Barley-water with a little Cinnamon.

**3. Drinks.** Let him use mean exercise, rubbing his body often;

**4. Exercise.** Let him use mean exercise, rubbing his body often;

often ; if his body be soluble and no fever, let him bathe often.

In the beginning of the disease let him bleed in the *Cephalica* of that arm on which the grief lies most, if that appear not, take the middle vein; if bleeding in the arm suffice not, let him bleed in the forehead.

If age, or weakness, or both, prohibit bleeding, use cupping-glasses to the shoulders to draw back the Blood.

These done, use Medicines external that are cold and astringent, wherewith you are furnished in the second Chapter.

You must in this disease have a special Care that the body be kept soluble; if necessity require, and neither weakness nor fever hinder, give a *decoctum Sennæ* (with Rubarb and Agrick at one Drachm) four ounces.

After this you may apply such Medicines to the head, as disperse the disease, and dissipate and repel the humours; such be Mallow-seeds, Fennel-seeds, Camomel-flowers, Melilot-flowers, either in baths, liniments, or oyls, as you think fit.

Also you may bind the lower parts of the body hard (as the things) to call or draw back the humours.

CHAP. VI.  
*Of the Headach Κεφαλαλγία coming of  
Choler.*

*κεφαλαλγία,  
coming of  
Choler.*

**H**eadach coming of Cholerick humors, is caused of all such things as heat and dry the head unnaturally, as care, anger, pain, labour, watch-

*cause.*

*Culpeper's last Legacies,*

watching, fasting, eating of meats that be cholerick, as Garlick, Onions, pickled Herrings, and other meats extraordinary salt, &c.

Signs.

The signs be these; the pains be like his that hath headach by reason of heat, but that only they have a more sharp and pricking pain, as though awls or Bodkins were thrust into their heads; their face is pale and wan, their head is moderately hot, bitterness of the tongue, driness of the eyes, nose and tongue; this disease chanceth most to young and flourishing years, to such as are cholerick of Complexion, to them that take overmuch business in hand, and the like.

Cure.  
1. Air.

Let the sick abide in a cold and moist air, which may be procured by the Art specified in the second Chapter, as by sprinkling the Chamber with cold water, by strewing the Chamber with cold herbs, and moist flowers and branches of trees there mentioned.

2. Meats.

Let his whole diet be moist; let him eat meats that be moist and of good juyce; give him Endive, Succory, Lettice, Purflain, small fishes, that live in gravelly Rivers.

3. Drinks.

Let his drink be water only, in which a little Cinnamon hath been boiled; but let him altogether abstain from Wine and strong drink.

4. Sleeps.

Let him be kept quiet, and have long sleeps; you may provoke sleep by the rules in the second Chapter; let him be merry, and refrain from all perturbations of mind.

5. Purges.  
You must re-  
frain purg-  
ing, if there  
be a fever.

In the beginning of the cure you must purge the cholerick humour with medicines fit for the purpose; such be *Hierapicra*, Eleetary of the juyce of Roses, Rhubarb, *Punica auræa*, *Alephanina*, &c.



*But if it chance the Cholerick humours do rest quietly in*

in any part of the body, as many times it doth, and so becometh adust, and burneth the place where it lieth, and maketh the man uncapable of receiving purging medicines: you must use preparatives to alter and concoct the humour, till it appear by the Urine to be digested; the best way of all to do this, is to administer a spoonful of Vinegar of Squills every morning fasting, and let the party walk a quarter of an hour after it; if you find that too hot, as you seldom shall, administer it in an ounce of Julip of Roses, or *Syrupus acetosus*.

Also you may give an ounce of pulp of Cassia at 6. Bolus: night when he goes to sleep, or lenitive Electuary.

If they be very costive, as it is the nature of choler to procure costiveness, administer clisters of the mollient herbs, viz. *Mallows*, *Beets*, *Violets*, *Pellitory* and *Mercury*, of each a handful boiled in a quart of water to three quarters of a pint, in which being strained mingle *Diacatholicon* one ounce, *Mel Rosarum* one ounce, species *Hiera picrae* one drachm, make it into a Clyster.

Also you may use Oyl of fleabane for Unction in the manner and form prescribed in the 2. Chapter.

If the disease for all these medicines continue still virulent and malignant, you may apply cupping-glasses between the shoulders, and friction or rubbing of the arms or legs, time and care convenient being used.



7. Clisters.

8. Unction.

Beware of  
Mars.

9. Boxing.

## C H A P. VII.

### *Of the Headach coming of Windiness.*

IT is caused by eating abundance of windy things; besides the nature of the body and other things Headach  
coming of  
Wind.  
The cause.

## Culpeper's last Legacies,

Signs.

things were such as were apt to engender wind.

It is known by a distention or stretching within the head, and that without heaviness or beating, as also by noise in the ears.

1. Diet.

Let all meats and drinks that ingender wind be utterly avoided.



*If the Infirmitie lie onely in the Head, and ascend from no other part beneath, as many times it is caused only by weakness and imbecility of the head, then inward Medicines profit little.*

2. Concoctives.

But you must use Concoctive and Discussive Medicines, things that concoct wind, as Fenugreek-seed, Linsred, Chamomel, Yolks of Eggs, Saffron, Hens grease, Goose grease, &c.

3. discussives

Last of all use Discussives, such as be Oyl of Dill, and Rue, Lubines, Barley meal, Lilly roots, Nigella, &c.

4. Clysters.

But if it come from vapours that ascend from some other part, you must empty the belly with a strong Clyster that doth dissolve wind, made of the emollient herbs, Anniseeds, Caraway, Fennel, and Cumminseeds, adding to the decoction Benedicta Laxativa half an ounce; of the Electuary I mean, *for this Clyster draws the vapours down from the head.*

Note.

5. Cautions.

After this you must strengthen the member that it engender wind no more, whether it be the stomach, liver or spleen. It were tedious and superfluous to recite the manner how to strengthen all those parts, and others besides these, which may in their own affliction afflict the head also; for I purpose if the Lord give me life and health, and time to write severally and distinctly of all the diseases in every part of the body.

6. Repulsive.

Then you may apply to the head things repulsive, and driving back, such be, Vinegar, Pomegranate-rinds,

rinds and flowers, Wormwood, Melilot, Mints, Plantain, Walwort, Shepherds purse, Nutmegs, Purflain, Housleek, Laurel-leaves, &c.

If heat be joyned with wind in the head, use  
Oyl of Roses, which is both repulsive, digestive and <sup>7.</sup> Unctious.  
discussive, mingled with Vinegar, which is both re-  
pulsive and discussive, and also attenuating.

But if there be cold mixed with the wind,  
then use Oyl of Dill and Camomel, mingled with  
the juyce of Rue and Vinegar.

If the headach continue still malignant, use <sup>8.</sup> Sneezing.  
sneezing with white Hellebore; but beware of  
catching cold of the head after it.

After all this to strengthen the head, and repel <sup>9.</sup> Cucufa.  
the relicts of the disease, make a Cucufa of these  
herbs dried, (that is, sew them between two caps,  
see Chap. 3. page 7.) viz. Roses, Knotgras, Wil-  
low-leaves, Night-shade, Marjoram, Mother of  
Time, Hyssop, Rue.

Also the favour of Castoreum, Musk, Amber- <sup>10.</sup> Smells.  
greece, and to take Venice-treacle, or Mithridate  
inwardly, are medicinal for the disease.

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## C H A P. VIII.

### *Of Headach caused of the Stomach.*

Headach  
caused by  
the stomach.

Cause.

**H**itherto of Diseases caused principally in the  
head it self, now a word or two of pain of the  
head that cometh by consent from other places of  
the body, and first of that which is caused by some  
evil affection of the stomach; and that is caused by  
some sharp humour for the most part that aboun-  
deth in the stomach, especially in the mouth of it,  
from

from whence corrupt vapours arising do ascend into the Head.

Signs.

It may be known by that gnawing and biting pain they feel in their head, by their proneness and desire to vomit; also if the sick fast and suffer hunger long, their pain is more vehement; for through long abstinence, the malice of the humour increaseth.

Cure by Vomiting.

In the cure of this disease, outward medicines will do no good; the best way of Cure is by vomiting, but first prepare the humours by giving Vinegar of Squils, two or three spoonfuls, or four, if two or three work not, divers mornings before the vomit (which may be Infusion of *Crocus metallorum* half an ounce) for many times the humours are viscous and stick fast.

Purgings.

If you suppose the stomach be furred after vomiting, give a scruple of Mastic pills every night going to bed for a week or such a matter.

As for strengthening the stomach after the disease is cured, I shall speak plentifully when I come to speak of the diseases in the Stomach.

So also if the headach come from the Liver or Spleen, or any part, you shall have plentiful Remedies when I come to speak of the places where the Cause lies, which is needless here; for take away the Cause, the effect ceaseth.

## C H A P. IX.

*Of Headach caused by Drunkenness.*

*Headach.*  
Coming of  
drunkennes.  
Cause.

**T**He causes are evident enough; for hot Wines, strong waters, and strong drinks fill the brain

brain with vapours, and so much the more if the brain be hot by nature, if the *os triquetrum* be close shut, and the sutoriums close shut; for they bear drink less before they be drunk than others in which they are more open.

The cure consisteth chiefly in these two things, Evacuation, Refrigeration.

If the Wine be indigested, give a vomit in the first place.

If the headach remain after, you must use refrigeration to drive back the vapours that ascend up into the head; that doth especially above all things, Oyl, wherein Ivy-leaves have been boiled, by anointing the head, and temples and forehead.

To prevent Drunkennes are many medicines left by the Ancients to posterity, but for mine own part, I have never tried any of them, as to eat six or seven bitter Almonds every morning fasting; to drink a draught of Wormwood-beer first in the morning; also to burn Swallows in a Crucible feathers and all, eat a little of the ashes of them in the morning.

## C H A P. X.

### *Of Headach caused by Fevers.*

*Headach,*  
coming of  
Fevers.

IF Headach molest those that have Fevers, you must consider whether the body be laxative or not, for *astringency in Fevers always causeth Headach*; if it be, then you must consider whether it began with the fever, or came only the fever increasing near the *Crisis*, or when the Moon comes to the opposition of that sign and degree she was in

at

*Vel cali vel  
signi, incipi-  
tum est prius  
signi.*

at the decumbiture ; if she or her beams reach but the place give no Physick, for vomiting or flux of Blood by the nostrils will follow.

Cause.

But if the Headach began at first with a Fever, it is caused through vapours dispersed abroad through the vehemency of the Fever, as it were boiling up and ascending into the brain, and the brain also for the most part in this disease is weak, and not able to repel it but fit to receive it.

Cure.

*Tolle causam  
tollitur effe-  
ctus.*

If age permit, you may use bleeding. If strength permit, you may use cupping-glasses, but the chief remedy is by remedying the fever ; for the cause being taken away, the effect ceaseth ; and I intend hereafter to write a Tractate only of Fevers, to which I now refer it.

## CHAP. XI.

*Of the Headach Κεφαλαῖα.*

κεφαλαῖα.

The digno-  
tions of κε-  
φαλαῖα from  
κεφαλαλγία.

**K**EΦΑΛΑῖΑ in Greek, in Latin *Cephalæa*, in English an old and inveterate headache; it may be known from κεφαλαλγία by these notes ; it hath been of long continuance, exceeding painful, hard to cease ; every light occasion (as noise, loud speech, clear light, moving, drinking of wine, strong smells or the like) causes sharp or violent fits ; the diseased desires to lie in the dark, to be quiet, often supposing that their heads are struck with a hammer ; also some do feel those things that are about their head as though they were bruised or racked ; this disease sometimes doth continue painful always, sometimes it comes by fits, with intermission, so that sometimes they think themselves

selves perfectly whole. This disease doth vex Women more than men. In some the pia Mater (or skin that knits the senses together, which lieth round the brain within the dura Mater) is vexed, in some only the Pericranium (or skin that covereth the skull round) is vexed.

It is caused either by abundance of blood and cause. other humours, or by the sharpness of the humours contained either within or without the skull, inflaming the head; also it is caused through weakness of the head.

If the pain invade the sick with heaviness, it signs sheweth the disease to proceed of fulness and abundance of humours; if it come with pricking, gnawing and shooting, it betokeneth sharpnes of humors; if it beat like pulses, it betokeneth inflammation; if there be felt distention or stretching out, without beating, or heaviness, it comes of wind, if there be beating with it, it is a hot wind; if heaviness, there are humours as well as wind; if the pain be felt superficially or outwardly, the disease lies in the Pericranium if inwardly, it lies in the pia Mater, and then there is always a pain in the roots of the eyes; for the Tunics of the eyes have their beginning from the Brain.

As for diet and air the cause being known, you may easily gather it out of the former Chapter.

cure.

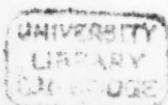
If it come through abundance of humours you may in the first place let blood.

Oyl of Vervain used in Unction is an approved medicine, unless there be Inflammations or Fevers joyned with it; for them use Oyl of Fleabane, both considered as in the former Chapters.

Have a great care that the sleep be moderate, and the body soluble.

C

You



You may also (for fear of Relapsing) purge the head with strong Gargarisms, made with juice of Leeks, Pellitory of Spain, long Pepper, Mustard, or the like.

Or by sneezing, if the infirmity lie within the scull.

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## CHAP. XII.

## Of the Megrism.

*spuroriz.*  
Description

**H** *Mikegevīa* in Greek; in Latin also *Hemicrānum*; in English the *Megrism*; is a painful evil, lying in the one half of the head only; the right side, or the left; and is distinguished by the seam that runneth all along the Scull, from the middle part of the forehead to the hinder part of the head, or nape of the neck; this pain cometh often by fits: and in some the grief is felt without the scull, in some within, and that deep in the brain; in some in the Muscles near the Temples.

Cause.

It is caused by ascending or flowing of many vapours or humours, either hot or cold; either by the Veins, or by the Arteries, or by both; and sometime it proceeds from the brain it self, thrusting out its excrements and superfluities when the passages are stopped.

Signs.

The Signs whereby you may know whether vapours or humours do abound, whether they be hot or cold, whether within the scull or without may be drawn out of the former Chapters; only this I add: if the pain lie in the *Pericranium*, the pain is so vehement that they cannot suffer their heads to be touched with ones hand.

Their

Their Diet, what they should eat, and what they should eschew, may be gathered out of the former Chapters, according to the diversity of the causes; yet let them by all means avoid all such things as send sharp vapours up into the head, as *Garlick, Onions, Mustard, Raddish-roots, &c.*

Note.

If the infirmity lie without the Scull, as most commonly it doth, comb the head; If the pain lie on the right side, with a comb made of the right horn of a Ram (I suppose it were best the Ram were killed when the Sun is in *Aries*) if it lie on the left side, with a comb made of the left horn of a Ram; and this (for ought I know) may do it, if the disease lie within the Skull.

Or at least  
when Mars  
is there.

If it lie near the Temples amongst the Muscles, rub them often (either with your hand or with a cloth) till they be hot, when the pain is over, and that many times remedieith the Disease if it lie there.

Also *Euphorbium* mixed with Oyl, and put into the ear on that side the pain lies; take more or less *Euphorbium* according as the parties senses are dull or quick; a scruple of *Euphorbium* is enough for an ounce of Oyl, and one drop is sufficient to put into the ear at one time.

Also *Euphorbium* dissolved in Vinegar, and applied by way of Unction to the grieved part of the head, profiteth much.

But beware you use not *Euphorbium*, if the disease come of humours or vapours.

Also Earth-worms beaten to powder, Snails, Note. Peach-kernels, Goats-dung mingled with Vinegar of Squils, are Medicinal.

If it comes of hot Humours, use those Medicines prescribed for the headach coming of hot humours.

If it come of Plenitude, use blood-letting.  
*In fine, purge the Humour that causeth the Disease.*

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## CHAP. XIII.

*Of the Vertigo or swimming in the Head.*

## Description.

**V**ERTIGO is a Disease wherein a man thinketh all that he sees turns round; it is a Disease my self have been often for many years terribly vexed withal, insomuch that at the last I many times fell down in a swoon, and fainted; *This Disease often turneth to the Falling-Sickness*, as it had almost done in my self, though after much and vast expence of physick, one vomit absolutely cured me; therefore I shall be more large in the signs of of this Disease.

## Cause.

This Disease is caused through inordinate moving of vapours that are windy, contained in certain parts of the brain; this Disease is caused either because the Brain it self is ill-affected, or of Vapours ascending from the Stomach thither; the Brain it self is offended by a Humour Aerial, from whence a windy spirit moveth inordinately about, and troublmeth the apprehension; so that all things the man seeth, seem to turn round also; the Brain is offended by the mouth of the stomach when windy exhalations are carried from thence to the Brain, which hapneth by corruption or putrefaction in the stomach, the vapours of which being penetrating, move about the Brain.

Galen makes a great stir, and so also doth Hippocrates to prove two sorts of Vertigo; the one called *Tene-*

*Tenebrisosa Vertigo*; of some *Scotoma*: and this, say they, is the most dangerous, because it often turns to the Falling-sickness. Indeed I grant, the dark *Vertigo* turneth soonest to the Falling-sickness, because it cometh of *Atrabilis*, or Choler adust; but *Fuchsins* thinks they err that think the Diseases to be two, because they differ a little in quality: and truly so do I. All *Galen's* words may not be Authentick; no, nor *Hippocrates* his neither: and neither *Fuchsins*, nor my self, were, nor are so simple, but we know Choler yellow will turn black and adust in the Tunicle of the Stomach, and cause no other difference, than changing the quality, not the nature of the Disease. But enough of this, I proceed to the Signs.

A darkness or mist appeareth before their eyes *signs.* that are troubled with this Disease, and that upon every light occasion, especially if they drink but a cup of strong drink, or wine; or if they turn round: for it chanceth to them if they turn round once, as it doth to others when they turn round oftentimes, so that sometimes they fall down. Also the same effect it brings to him, to see another man, or a wheel, or the water run round: therefore let such objects be avoided; for the vital spirits beholding it, turn about also, and so the moving of the humour that causeth the Disease, is troubled, unequal and inordinate.

When this Disease lieth in the brain only, without relation to the stomach, there followeth sound in the ears, pain in the head, sometimes vehement, and heaviness there; also the smelling and other senses are detrimented: their fits are chiefly when the Sun doth heat them, or when their head is hot by some other mean; for Heat doth dissolve

the Humours, and then they turn about the Brain.

And indeed for ought I know, a clear Sunshine day is hurtful for those in whom the Disease proceeds from the Stomach, as mine did, and I found the same extremely prejudicial to me.

Those in whom the Disease proceedeth from the Stomach feel a gnawing in the Stomach before the fit comes, and a disposition to vomit, and are as though they were heart-burnt.

*Also thus you may know of what Humour the Disease comes, by the apparent colour of things to their eyes:* for if they appear yellow, the Disease comes of yellow Choler : if reddish or bloody, it comes of blood, and is apt to fall into a Phrenzie or madness ; if dark, it comes of Atra bilis, and is a forerunner of the Falling-sickness or Apoplexy ; and thus much for example sake.

Also these diseases are most violent in that time of the year that suiteth best with their nature ; as Choler in Summer, Melancholy in Autumn, &c.

If this disease be caused by vapours that ascend from the Stomach, as mine did, Vomiting is a speedy cure, and the only cure I could find.

Let the sick avoid the Beams both of Sun and Moon, all Winds, especially South-Winds : nor let him behold any thing that moves round, nor any deep thing.

Let him avoid all fasting and fulness, all meats that engender wind, that are of a dilative quality, and send vapours up to the head : such be Milk, Onions, Garlick, Leeks.

Let him eschew sleep in the day, says Galen : but for mine own part, I found ease in nothing else.

Let

Note.

Note.

Note.

Cure.

Cautions:  
For only  
that wind  
causeth  
Whirlwinds

Let his Meat be of good Juyce, and good Di- Diet.  
gestion.

If the Disease come of Blood, use Blood-let-  
ting.

Let the Sick avoid perturbation of mind, anger,  
fear, sadness, loud crying and singing.

Let him not keep his head too hot, nor abide in  
an Air too hot, or too cold; and let him stir his  
head as little as may be.

In a word, keep his Stomach clean with Vomits,  
and his head with *Pil. Aleophagine*.

*Acetum scilliticum* is a soveraign remedy, and  
Southernwood is the Herb proper for the Di-  
sease.

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## C H A P. XIV.

### *Of Phrenzie.*

Φρενίτις in Greek, in Latin also *Phrenitis*, in Φρενίτις English a Phrenzy, is a disease that troubles the description. mind, dangerous and difficult to cure, it differs from madness thus; a Fever ever accompanies a Phrenzy, but never madness.

A Phrenzy is a continual madness and fury Definition. with raging and vexation of mind, accompanied with an acute Fever, caused through inflammation of the Brain, or the films thereof.

There are three internal senses of the head; I- Division. Imagination, Judgment, Memory: and a man may be Phrentick (or as our common English word faith, Frantick) in any of these.

Some are Phrentick only in Imagination; im- Three Kinds. gining they see things they do not, and yet do give of Phrenzies.

a right judgment of things they do see ; and remember every man and call him by name : in such Phantasie only is distempered.

2. Others apprehend things truly, yet judge falsely of them ; as a Patient that I had, that judged his father would kill him, and therefore fled his presence ; as also, that he was some great Person. There the seat of judgment is chiefly vexed.

3. The third is compounded of these two, and they err in every thing, and know no body, nor remember any thing ; and in such the Brain is totally distempered.

**Cause.** The Phrenzy is caused of abundance of Choler, and Cholerick Blood, either in the Brain, or films thereof ; and if the Choler be adust, the Disease is vehement and pernicious.

**Signs.** Besides a terrible Fever and Madness, for the most part they cannot sleep ; if they do sleep at all, it is troublesome : many times when they do sleep, they start out of it suddenly, and rage, and cry out furiously, they babble words without order or sense, and very seldom answer directly to a question ; their water many times is thin and clear ; and if it be so, it is so much the worse ; many times the softlier you speak to them, the louder they answer.

Their eyes are blood-shotten, blearing and staring, and sometimes dry and sometimes full of sharp and scalding tears ; most of them pull and tear all the clothes about them to pieces ; their pulses are small, weak and slow, and they fetch their breath but seldom : that which cometh of Blood, causeth inordinate laughter ; and Choler, immoderate fury : also such must be bound in their beds ; they forget every thing speedily that they either

either do or say. I have seen one call for a Chamber-pot, and so soon as he had it, either had forgot what it was, or else forgot to piss in it.

Concerning the usage of the sick; if it be Winter, let the air be warm; if in Summer, let it be cold; a whitened wall is best; for diversity of colours or pictures are naught. Air.

Some are troubled with light in their Fits, and some with darkness; therefore you had best try them both, and let him have light that is afraid of darkness, and keep him dark that is offended with light: but if the sick be indifferent between both, let the strongest have light, and keep the weakest darkest.

Let his dearest Friends come to him, and let some speak friendly to him, and let some of them speak harshly and roughly to him; for there is no rule with such persons, unless they stand in awe of some body.

If strength permit, let him bleed largely in the arm, and two or three days after under the tongue. Bleeding.

Keep his body laxative. Stool.

Force him to sleep with *Opium*; if his body be strong you need not fear to give him four or five grains at a time, also hang soporiferous things about his head, as Mandrakes, Nightshade, Poppy, Henbane, &c. and anoint his Head and Temples with the oyl of Poppy, if he sleep not without these.

Let his drink be water, in which Cinnamon hath been boiled. Drink.

Let his meat be exceeding little, and let that meat little be of very good and speedy digestion.

Also I have found by experience, *Castoreum* to cure, be

be very Medicinal for the Disease, taken inwardly.

For other Medicines, your best way is to labour to remove that Humour which causeth the Disease, of which Medicines you may be furnished in the peculiar Chapter belonging to the particular Humour.

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## C H A P. XV.

## Of the Lethargy.

Description.

**I**N direct opposition to a Frenzy, is the Disease called a Lethargy ; which causeth sluggishness, and an inexpugnable desire to sleep.

This word *Lethargie* is a Greek word, compounded of *ληθη*, which signifies forgetfulness ; and *ἀγνήσις*, which signifies slothful, or dull : and therefore instead of *Veternus*, the common Latin word, it might better (or at least better in my opinion) be called *Oblivioners*, a sluggish forgetfulness.

Names  
ληθη  
'Subeth.  
*κομα*.  
It is affirmed by good  
Physitians,  
that there is  
such a Dis-  
ease as *Coma*  
*Vigilans*, but  
as yet I ne-  
ver saw any  
possessed  
with it.

This sluggish Disease hath gotten many names ; it is called by some *Grecians ληθη*, of the *Arabians Subeth*, of some *Grecians κομα*; and this *κομα*, say they, is of two sorts : *Coma somnolentum*, or a sleepy *Coma*: The other called *Vigilans coma*, or a waking *Coma*, because such as have Lethargies seem to be awake many times when they are not. Many have thought these diseases to be all different, because different places have given it different names ; yet all confess the cause of them all to be the same , and then the difference can be only in the Complexion of the party grieved.

It

It is caused of Flegm, which cooleth the Brain The cause,  
overmuch and moisteneth it ; and thereby provo-  
keth sleep.

They are always in a profound and dead sleep ; signs.  
their Pulse is great and striketh seldom, and beat-  
eth as though it were in water ; they fetch breath  
seldom and weakly ; and are so sluggish and sleepy  
that they can hardly be forced to answer to a  
question ; sometimes they will open their eyes, if  
you cry aloud to them, but they instantly shut  
them again : they are exceeding forgetful, and al-  
ways talk idly in their sleep ; they gape and yawn  
often, and sometimes keep their mouth open, as  
though they had forgot to shut it : some are co-  
stive, others laxative ; their Urine is like Beasts  
Urine stinking, some tremble and sweat all over. Cure.

Let the Chamber wherein the Sick doth lie,  
be very light, and very warm. Air.

Let his Diet be such things as extenuate, cut  
and dry, and let it be season'd with Anniseed, Cum-  
minseed, Pepper, Cinnamon, Ginger, Cloves, &c. Diet.

For Pot-herbs, let him use Sparagus, Parsley,  
Fennel, and such like : and after eating bind the  
extream parts (viz. the Thighs) hard, that the Vapours  
ascend not into the Head.

You may burn Brimstone under his nose, or Nasalia.  
*assa foetida* to awake him.

Give him strong Gargarisms made with Pelli-  
tory of Spain and Mustard : also you may safely  
put a whole spoonful of Mustard into his mouth  
at once. Gargarisms.

Also you may boil Time, Penny-royal and  
*Origani* in Vinegar, and dip a Spunge in it, and  
hold it always to his Nose.

You may shave off his Hair ; and keep his Head  
always

always moistned with Vinegar of Roses ; also it is exceilent to let it drop down from some high place upon the crown of his Head.

**Sneezing.**

Provoke him often to sneez with white Helebore.

**Clysters:**

Also in this Disease you may safely administer sharp and scouring Clysters, with *Collocynthis*, Agrick, Electuary, *Benedicta laxativa*, *Species hierae picra*, and the like, in the common decoction.

**Purging.**

The Descase declining, purge Flegm.

*Castoreum* is also exceeding medicinal for this Disease, either taken inwardly, or applied outwardly.

## C H A P. XVI.

### *Of Forgetfulness.*

**Cure.**

**T**He loss of Memory chanceth sometimes alone, and sometimes Reason is hurt with it. It is caused of Lethargies, and other soporiferous Diseases ; for they being ended, many times leave Forgetfulness behind them, and then it comes of a cold distemper. This coldness hath sometimes driness joyned with it, and sometimes moisture, and sometimes nothing but a bare distemper ; to know this, you must diligently observe the causes whence it ariseth.

The causes are two ; internal, external : if they be internal, either abundance of Flegm, or Melancholy, is the cause of it ; if there be no signs of these abounding, then it comes of some external cause, (unless it come through extreme old age.)

The external causes you may know by the re-  
la-

lation of the Sick or those that were about him; if any disease have newly passed, and so turned into oblivion, if Medicines were applied outwardly, or administered inwardly, which extremely cooled the brain; or if it came of study, watching &c.

If the Memory be but a little hurt, it shews the brain to be but a little cooled; if Reason be also hurt, the disease is vehement.

Signs.

If it come of a dry distemper, the sick watcheth much, and can hardly be brought to sleep.

If moisture only offend, then are they heavy, inclined to sleep, and their sleeps are long and troublesome.

If cold be joyned with the moisture, it is a perfect Lethargy, though perhaps but breeding, and then the excrements are many at the mouth and nose, proceeding from the brain.

If Melancholy be the cause, he will not be very desirous of sleep, nor void excrements from his brain; besides, all circumstances and the state of his whole body incline to cold and driness.

*For to give a true judgment of a disease, you must consider the complexion of the party, the region that he lives in, the time of the year, the state of the air, and the diet he bath used.*

Let his diet be different according to the cause of his disease; as for example, if it come of coldness, let it be hot, &c.

But whatever the cause be, the air must not be cold, nor the room dark, nor any windows open North or South; for the one cooleth, the other stuffeth the head.

I should  
think the  
East were  
worst.

If it come through age, Physick avails little.

If the Memory fail suddenly, either Falling-sickness or apoplexy is following; for cure of which use such means

Prognostics.

## Culpeper's Last Legacies,

means of prevention, as you shall be taught to cure them when they are come in their proper Chapters.

Names.

If it come of other causes, viz. of cold heat the brain; if of driness, moisten the brain.

Things medicinal, are *Castoreum*, *Oleum de lateribus*, *Rew*, *Balm*, *Betony*, *Rosemary*, *Marjoram*.

Of compounds, *Confectio anacardina*, *Diamoschum dulce*, *Diambra*, *Mithridate*, *Theriaca*. These not only remedy memory lost, but help and mend it, being dull.

## C H A P. XVII.

### *Of Catalepsis.*

*Katōχή κατάληψις*,  
*Detentio, occ.*  
*cupatio, con-*  
*gelatio.*

Description.

**K**AΛΟΧΗ or ΚΑΤΑΛΗΨΙΣ in Greek, is called in Latin *Occupatio*, Detention, and *Deprehensio*; Modern writers call it *Congelatio*; in English it is called Congelation or Taking, and by the ignorant, struck with a Planet.

Causes.

It is a sudden detention and taking both of body and mind, both sense and moving being lost, the sick remaining in the same figure of body wherein he was taken; whether he sit or lie, or whether his mouth and eyes were open or shut, as they are taken in the disease, so they remain.

This disease is a mean between a Lethargy and a Frenzie, for it cometh of a melancholy humour: Therefore in respect of coldness it agreeth with a Lethargy, and in respect of driness with a Frenzy; and the effects are in a medium between them both. Sometimes abundance of blood is joyned with the melancholy humour, and sometimes on-

ly

ly pure melancholy, doth invade the hinder part of the brain.

They that are taken with this disease, are always taken suddenly; both speech and sense are taken from him; he neither speaketh or hear-  
eth, his breath is scarcely to be perceived; he lies like a dead man, his pulse is small, weak, and very thick; his egestion and urine are either very little or none at all, which seem to proceed from want of sense; for the sick abounds (most com-  
monly) with moisture; *For Melancholy is an humour dry in operation, not in quality:* Their face is sometimes red, and that is, when blood is mingled with the melancholy; and sometimes swarthy, and then pure melancholy oppresleth; the eyes in this disease remain immovable, as though they were frozen.

The Diet is different according to the cause; only in general let him avoid all such meats and drinks as send vapours up into the head; also wa-  
ter is hurtful because it *swelleteth the spleen.* Barley-  
water wherein Cinnamon hath been boiled is good.

If blood abound, and strength and years per-  
mit, let him bleed in the Cephalick of the arm,  
as much as strength will permit.

If Melancholy abound cleanse the guts with clysters.  
Clyster made of things proper for Melancholy: such  
be *Borage, Bugloss, Fumitory, Time, Epithimum, Polypo-*  
*dium, Senna, Cassia fistula, Confectio Hamech,* &c.

If the head be hot, cool it with the Oil of flea-  
bane; if too cold, heat it with Oyl of Vervine.

Black Hellebore corrected with Cinnamon is cure.  
very medicinal; so is Mother of Time.

If trembling accompany this disease give *Casto-*  
*reum.*

As

As for other remedies you may find them in the Chapters of Phrenzie and Lethargies before; and in the Chapter of Melancholy, which is to follow after.

## C H A P. XVII.

*Of the Apoplexy.**Ἀποπλεξία.*

Definition.

**A**ποπλεξία in Greek and Latin, is also called an Apoplexy in English; and is a disease wherein the fountain and original of all the sinews is affected and so every part of the body doth suddenly lose sense and motion throughout the whole body.

If the stopping come only in one half of the body, it is called the Palsie; of which hereafter.

Cause.

The Apoplexy is caused by a gross, tough, and clammy humour, (ingendred for the most part by drunkenness;) which (being crude) fills the principal ventricles of the Brain.



It is caused also by a fall or a blow, which bruiseth and shaketh the Brain, and causeth the humours to flow thither.

Also those that are brought up in hot Countries, when they come to live in cold Countries; many times the cold only congealeth the humours and causeth the disease.

Signs.

There goeth before this Disease a sharp pain in the head, a swelling of the veins in the neck, the Vertigo and brightness before the eyes, coldness of the extreme parts without cause known, panting of the whole body, slowness to move, and gnawing of the teeth while they sleep; their Urine is

is little in quantity, and black, like rust or canker of metal, and hath a residence like Meal; they lack sense altogether, and lie with their eyes shut as though they were asleep and snort.

The vehemency of this Disease, may be known by their impediments in breathing; if their breathing differ but little from another mans that is in health, it shews the disease is but weak; but when they can hardly be perceived to breath at all, it is the strongest Apoplexy: and little better is theirs where the breath seems to be stopped for a while, and then fret with great violence.

*This Disease happens most frequently to aged people, Note.  
flegmatick folk, and to such as use such diet as en-  
creaseth flegm.*

*This Disease is seldom cured, and seldomer but it Note.  
leaves the dead Palsie behindit; and then it is but half  
cured.*

*A strong Apoplexy for the most part kills a man in Note.  
four and twenty hours; many times in half the time.*

*Bleeding is a desperate Physick for an Apoplexy, well Bleeding.  
befiting such a desperate Disease; for it kills or cures Note.  
quickly.*

Provoke him to Stool, with mighty sharp and stool.  
strong Clysters.

Bind the thighs hard, and rub them vehemently. Ligaments.

You may shave the head, and bath it with Oyl <sup>unction.</sup> of Rue, Camomel, or Dill.

You may fasten Cupping-glasses good store to Cupping.  
the shoulders.

You may burn stinking things under his Nose, <sup>Nasalia.</sup> as *Castoreum*, *Assa fœtida*, *Sagapenum*, *Galbanum*.

You may provoke him to sneez, with white sneezing.  
Hellebore.

You may apply *Castoreum*, and *Euphorbium*,

D

with

*Cucusa.*  
Vomit.

  
*Lac Sulphuris.*

I take it  
doth not  
procure Vo-  
mit, but is  
diaphoreti-  
cal.

with Vinegar to his Head.

You may provoke him to vomit with Turbith Minerale, Mereurius Vitæ, or Lac Sulphuris, which is the best medicine I know.

Thus much for the cure of an Apoplexy, if it may be cured.

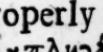
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## C H A P. XIX.

### *Of the dead Palsie in one side.*

*παράλυσις.*

**D**efinition. **P**αράλυσις in Greek, in Latin *Resolutio*, in English the Dead Palsie ; 'tis a Disease wherein the one half of the body, either the right side or the left; doth lose either sense or moving, or both, either totally or partially.

But note here that the Palsie that followeth the Apoplexy, is properly and particularly called by the Greeks  *παράλυσις*.

In the Palsie sometimes sense only is lost, and not moving, sometimes moving and not sense, and sometimes both sense and moving ; yet the Greek word *παράλυσις* signifies properly loss of motion.

Quest.

A word to satisfie the curious, that may ask why sometimes sense only, and sometimes motion only should be lost ?

Answ.

You must note that the faculty of motion, as well as that of sense, flows from the brain, as from the fountain, and is derived from thence by the Nerves to the instruments of sense and motion ; and so either sense or motion is lost, according as the sinews that convey sense or motion are affected in the Disease ; therefore it being considered that

that divers members participate in two kinds of sinews, the one for sense, the other for motion, the doubt is easily cleared. One sinew may be hurt, and motion is lost; the other may be hurt, and that safe; then the sense is lost and motion remains; both are hurt, and then farewell (*pro tempore*) sense and motion.

If members participate but of one sinew, as few do (perhaps none) yet *Galen* saith some do, and at present I cannot contradict him; less vertue is required for feeling, than for motion, saith he; and so if the sinew be much hurt, sense and motion are both lost; if it be but little hurt, only motion is lost.

The matter indeed is scarce worth disputing for, or writing of, and therefore I proceed.

The Original of this Disease lies sometimes in the brain, and sometimes in the marrow of the back.

If the disease lie in the back, (as but seldom it doth) then is the face firm, and then sometimes half, sometimes the whole body is paralytick, according as the half or whole marrow of the back is vitiated.

If it come from the brain, it lies only in some particular Pellicles thereof; for if the whole brain be vitiated, it is an Apoplexy.

These things being first duly considered, we come to the cause.

It is caused through vehement and inordinate cold, or through gross and clammy Humours that stop the passages, that the animal vertue cannot pass freely from the Centre to the Circumference.

If it come from the back, it is caused through

I do not yet understand this.

I rather adhere to this judgment.

Descripti-  
on.

*Cucus.*  
*Vomit.*

  
*Lac Sulphuris.*

I take it  
doth not  
procure Vo-  
mit, but is  
diaphoreti-  
cal.

with Vinegar to his Head.

You may provoke him to vomit with Turbith Mi-  
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## Culpeper's last Legacies,

Inflammation, or hard swelling, without sense called *Schirrus*, hapning at the back bone or nigh to it, or other sinewy part dependent thereon; whereby the sinews are pressed together, and so stopped that the animal virtue cannot pass. It may happen by a blow or wound.

The Disease is so apparent, that it needs no Signs.

*Frognostica.* The Palsie is no acute or sharp Disease, and for the most part is curable.

 It changeth (for the most part) to ancient people, and beginneth (commonly) in the winter time.

If the Palsie come by a cut or wound, it is incurable, and very difficult, if the Paralytick members wane or wax less and less; for then it sheweth the parts to want Spirits natural as well as animal.

*Diet.* Let his Diet be extenuating and drying, let his Meat be easie of Digestion, and roasted, viz. Birds that frequent dry Grounds, Almonds, Raisons of the Sun, Pine-Nuts.

*Herb.* For Pot-herbs, let him use Fennel, Pursley, Hyssop, Marjoram, Sage and Savory.

*Cautions.* Let him eschew Water-Fowl, Fish, and all other meats that are cold and moist, and flegmatick.

*Air.* Let the Air he abides in, be hot and dry; if not make it so by Art.

*Drink.* Let him drink no wine but *Hippocras*, and let him use Cinnamon in all his drink, or broth.

It is good for him to endure as much thirst as he can.

*Sleep.* Let his sleeps be but mean, and let him not sleep at all in the day.

*Exercise.* Let him use as much excercise as well as he can.

*Mirth.* Let him be merry and chearful and fly anger, vexation and other perturbation of the mind.

If

If there be signs of plenitude, you may draw <sup>Bleeding.</sup> blood (moderately for fear of overcooling) of the sound side; else forbear.

If he have not a Stool once a day, provoke him <sup>Clysters.</sup> with a Clyster.

*Acetum Scilliticum*, or Vinegar of Squils taken cure. two spoonfuls every morning fasting, is a sovereign medicine.

So is also *Castoreum*.

If it lie in the Brain, sneezing is good, which <sup>Sneezing.</sup> you may provoke with white Hellebore; but let it be in the Evening, the party in bed, and their head wrapped warm for fear of after-claps.

Also use Unctions to the *nape of the neck* (for <sup>Unction.</sup> *there the marrow of the back hath its passage to the Brain*) use first weak ones, such as Oyl of Camomel, Dill, St. John's Wort, or Earth-worms. Then after some days, such as are stronger, as Oyl of Bricks, or Tile-stones, *Castoreum* and *Euphorbium*. Wherewith you may anoint all the paralytick members, wrapping them up hot afterwards in a Fox-skin.

Also you may make a Bath with St. John's <sup>Bath.</sup> Wort, Rosemary, *Stachas*, Sage, Marjoram, and Camomel, boiled in water wherewith you may bathe the paralytick members before you anoint them.

Also this Cerecloth is excellent to apply to <sup>Cere. cloth.</sup> the paralytick members. Take of Oyl two Drams, Oyl of Pepper one ounce and a half, Oyl of *Euphorbium* two drams, *Aqua Vira* two Ounces and a half; juice of Sage and Marjoram, or Cowslips, of each two ounces and a half, *Galanga* three Drams; Pellitory of the Wall, and Pepper, of each a Dram; *Stachas* and Rosemary

More pro-  
perly the  
Brain hath  
its passage  
to the spina-  
lis medula.

cucufa.

of each two Drams, *Euphorbium* one Dram and a half; boil it till the *Aqua vita* be consumed, then strain it, and put wax enough to it to make a Cerecloth.

Also you may make a quilt for his head with Hysop, Marjoram, St. John's Wort, Sage, Rue, Bay-leaves of each two Drams; Spikenard, Mastic, *Castoreum*, and *Stachas*, of each two Scruples; Cloves, Mace, Nutmegs, of each one Scruple; Red-Rose-leaves well dried, half a handful, make of them a quilt as you are taught Chapter 3.

Use these Medicines to the Head, if the Disease lies there; to the nape of the neck, and the back-bone if the disease lie there.

## C H A P. X X.

*Of the Palsie in one Member:*

**A**lthough any expert man may draw out of what hath been written before, the cure of the resolution of any member, the *Radix* being the same, yet to satisfie the unskilful, I thought good to write a line or two.

If any member be paralytick, search from what root the sinews come that supply that member, and mend it there at the root with the former Medicines.

There is also a kind of Palsie called by the Greeks σπασμός κυνίς, in Latine *Tortura oris*, in English wriness of the mouth; this you may cure also by the aforesaid Medicines; besides, you may hold a looking-glass before him, that he may see what an ugly face he makes, and so labour to amend it.

επιδρόμος  
κυνίς.

C H A P.

## CHAP. XXI.

*Of the Falling-sickness.*

Eπιλυγία in Greek, the Latins call it *Morbus Comitialis*, and the English the *Falling-sickness*.

It is a Convulsion, drawing and stretching of all the parts of the whole body, not continually, but at sundry times, with hurt of the mind and sense. It is so called because it attacheth both the sense, and feeling of the head, and also of the mind.

There be three causes of the Falling-sickness.

The first is caused when the Disease lieth only in the Brain; and that is caused two wayes : 1. Wheu gross, tough, and clammy Humours leg-matick stop the passage of the Spirits Animal in the Pellicles of the Brain. 2. When the same O-

Three causes  
of Falling-  
sickness.

See my An-  
atomy of the  
Brain.

2. pilation is caused by Choler.

Secondly, it is caused through the evil affect of the Stomach, sending up vapours thither, which the brain labours to repel, and by the reluctancy causeth the disease.

Thirdly, it is caused through a cold Air which the Patient may feel creeping up from one member or another, to the Brain, but this chanceth but seldom, especially in these Climates.

There goeth before this disease, an unwise state of the body and mind; sadness, forgetfulness, troublesome Dreams, Head-ach, continual fulness in the head, especially in anger, paleness in the face inordinate moving of the tongue; many bite their tongues, as soon as the fit takes them they fall down, their Limbs are drawn together, they

3.  
Signs.

Culpeper's *Last Legacies*,

snort and sometimes cry out: many tremble when the fit comes upon them, and run round; but the peculiar sign of this disease is foaming at the mouth.

*This Disease happeneth most to young folks.*

Air.

Let the Air the sick abides in, be hot and dry, if the Disease be caused of Flegm; let it be cold and moist, if it be caused of Choler.

Diet.

Let him eschew all meats that are hard of digestion, and stopping, and such as are of a dilative quality, and all Wine, the older the worse.

Vomit.

If the Disease proceed from the Stomach, clear it by a Vomit.

Cure.

Methinks

might have

the pains to

have quoted

a few more

Medicines,

yet seeing

see my Re-

ceipts.

The best remedy, which is most sure and approved, is a Male-Piony root dug up, *Sot in Aries*, rising culminating; hung about their necks; which by a hidden Planetary virtue cureth it. Also the juice of Piony roots dug up at that time, and made into a Syrup with Sogar, taken inwardly, doth the like.

## C H A P. XXII.

### *Of Convulsion and Cramp.*

Definition.

$\Sigma\pi\alpha\sigma\mu\circ$  in Greek; in Latin *Convulsio*; in English Convulsion and Cramp: is a Disease in which the sinews are drawn and pluck'd up together against ones will.

Kinds.

There are divers kinds of this Disease, three of these kinds lie in the neck.

The first is called in Greek  $\tau\acute{e}ta\tau\circ$ ; in Latin *Distensio*; it is when the neck remaineth altogether immoveable; so that it cannot be turned any way, but must alway be held straight forward.

The

*bis Physical, Chirurgical Remains.*

41

The second is call'd *Tensio ad anteriora*, when the head or neck is drawn down towards the breast.

2.

The third is called *Tensio ad posteriora*, when the head is drawn backward.

3.

The fourth kind of Convulsion is that which usually is called the Cramp, and is a drawing together of the sinews of some particular limb.

4.

The fifth is that which is usually called Convulsion fits, and a wreathing or drawing up together all the sinews on the one side of the body.

5.

This Disease is caused through fasting, fulness cause. pricking of an Artery, or the biting of a venomous Beast, that the venom come to the Nerve.

The fifth of these is only mortal, and takes away many young Children.

For Children, Spirit of *Castoreum*, *Aqua paralytica Mathioli*, *Aqua antepileptica Langii*, are medicinal.

For Aged people; if it come of fulness, purge of Fulness. and vomit, then use the precedent Medicines.

If it come of fasting, it is more perilous; the Fasting. best remedy that I know then, is the decoction of *China* roots.

If it come by pricking an Artery, as many times Pricking of it doth in blood letting, through the unskilfulness a Nerve. of the Chirurgeon, or unruliness of the Patient. If it be much hurt, the only way I know, it is to cut it quite asunder, and lose the use of the Limb, to save your life.

If it come by stinging of any venomous creature, Stinging of make the wound bigger, and draw out the poyson venemous creatures. with *Venice* Treacle applied to it Plasterwise.

Finally, wear for the Cramp, a Ring made of a Rams horn, the Ram slain *Solin Aries*, in the hour of the Sun, he either rising or culminating.

CHAP.

## C H A P. XXIII.

*Of the Mare.*

**H**ηφίαλτις in Greek, in Latin *Incubus*, is a Disease that happens only in the night to people in bed, wherein they conceive themselves over-pressed with a great weight, which almost strangles them.

The ridiculous conceits of the Vulgar.

The simple sort call it the *Mare*, and conceit and affirm that they feel it with their hand, and hear it fall down in the Chamber : yea, I have heard one affirm, she heard it come in at the Gate.

The truth (or rather falsehood) of all this, will appear in the description.

Cause. This Disease is caused of excessive drinking, also of continual rawness of the Stomach ; whence are sent gross and cold Vapours, which fill the ventricles of the Brain, letting the dispersing of the faculties thereof by the sinews.

Description. Signs. This Disease always invades those that are asleep, and most of all such as lie upon their backs ; they suppose a great weight lies upon them, and stops their breath, that they cannot move ; and dream that they are almost strangled, and would cry out but their voice is stopped ; and indeed they groan pitifully ; at last being something wakened and able to stir, the passage is opened and they eased.

Cautions. This Disease (though seeming light) is not to be neglected by reason of its affinity with the Apoplexy and Falling-sickness.

Let him never lie on his back.

Let

Let his Diet be such as breedeth not wind, nor  
is of a dilative quality.

Diet.  
Blood-let-  
ting.  
Cure.

If there be signs of fulness, use bleeding.

Let him not go to bed till digestion be perfect-  
ed. Vinegar of Squills taken two spoonfuls in the  
morning fasting; and if digestion be weak, one  
spoonful presently after meat, digesteth the hu-  
mours, and cures the disease.

Keep the head and neck always warm. Also  
you may take inwardly such things as strengthen  
the Brain, such be, *Aromaticum Rosatum, Diamof-*  
*cum dulce, Diambra, Dianthon, &c.*

I have been  
my self, and  
have known  
others  
strangely  
troubled  
with this  
disease since  
the writing  
hereof, and  
in a far dif-  
ferent man-  
ner from what here is written; but the margin is too small to hold the story.

## C H A P. XXVI.

### Of Madness.

**M**avīα in Greek, is a Disease which the Latins  
call *Insania* and *Furor*; in English Madness  
and Fury; they that have this Disease be unruly,  
like wild Beasts.

Difference:  
betwixt μα-  
νία and op-  
nīas.

The difference betwixt this and the Phrenzie,  
is this; a Fever always accompanies a Phrenzie.  
but never this Disease called Mævīα or Madnes.

It is caused of much blood flowing up into the <sup>cause.</sup>  
Brain; sometimes this blood offendeth in quantity  
only, and sometimes in quality; when it is Melan-  
choly, *The superfluity of Melancholy causeth aliena-  
tion of mind, and causeth the man to be foolish and be-  
side himself.*

I shall only in this Chapter treat of Madness <sup>Signs.</sup>  
coming of blood.

There

There goeth before Madness, weakness of the head, tickling of the ears, shinings before the eyes, great watchings, strange thoughts approach the mind, heaviness of the head, a ravenous appetite a forwardness to bodily lust, the eyes stare, and seldom either wink or beckon.

If it come of blood only they laugh continually and the sick thinketh he seeth before his eye things to laugh at.

If any choler be mingled with the blood, then the pricking and swift moving of the brain, makes them angry, ireful, moving and bold.

In the first place bleed them, and then by the colour of the blood you may discern easily the quality predominate.

If it be a woman, breath a Vein in the Ankles for that provokes the Terms.

Let their diet be such as breeds little blood, till they are almost starved.

In many the humour is waxed gross, and set had ed by long continuance, and such are worst to cure, though perhaps they be patientest, for the time, yet look for them to be furious enough when the humour is stirred, and made thinner.

If it come of blood only, you may draw away blood abundantly, from the arm, under the tongue, from the forehead, from the fundament with Leeches.

If Choler be mixed with the blood, I refer you to the Chapter of Phrenzie.

If of Melancholy, the next Chapter shall instruct you, only let him eat little, drink no strong drink nor wine; sleep much, and go to stool orderly.

C H A P. XXV.

*Of Melancholy.*

**B**Y Melancholy, here I mean not the simple Complexion, for without that no man can live; but the alteration of the Complexion, in quantity, quality or seat.

It cometh without a Fever, and is engendred of <sup>Description</sup> Melancholly occupying the mind, and changing the temperature of the Brain.

It is caused three ways. Sometimes it is caused <sup>Caused three ways.</sup> of the common vice of Melancholy blood, being in all the veins of the body, and so hurteth the brain.

Sometimes the blood only in the brain is altered till the blood in other parts of the body being safe.

And sometimes it is engendred through inflammation about the Spleen, and so sending up melancholy vapours thither.

The most common signs be fearfulness, sadness; <sup>3.</sup> hatred, strange imaginations; for some think <sup>Signs.</sup>

themselves bruit beasts and counterfeit their noise and voice. My self knew one this present year 1645. that thought himself only a man, and all other men beasts that came to devour him, and stood with a staff to beat every one that came near him; whom I perswaded that he was made of a black pot and if he did not speedily get him into his house, I would throw a stone at him, and break him, which was so upon his imagination, that he threw away his staff, and ran in, and would suffer none to touch him for fear they should break him.

Innu-

Had this  
been to do  
again, I  
could have  
done it ten  
times better

1.

2.

3.

Innumerable such Fancies are mentioned by Authors which I forbear to mention.

This is according to the cause: if the cause be fear, then they think others will kill them; if of grief they seek to kill themselves: if of love, the natural blood is infected because the Liver is the seat of love,

I want room, guess the rest by these.

As how one conceited he had a fish in his blood another durst not piss for fear he should drown the world, a third conceited he had no head, and a fourth that he was made of butter; all which, and the wayes and means by which they were cured you may read in *A. P.* his Chirurgery: but to proceed. Many desire death, and some do kill themselves, others are afraid of death, and think their best friends when they see them determine to kill them; some laugh, some weep, some think themselves inspired with the Holy Ghost, and prophesie things to come.

Also the state of their body is slender, black tough, dry and hard intouching, and altogether melancholious.

This is caused through excessivens of som passion, as love, joy, grief, &c. or through much study, watching, stopping of the *Hemoroides*, or *Menstrua*, or the eating of wicked and melancholick meats.

But in such in whom it is caused by the Spleen they have rawnes, much wind, sharp belchings burnings, and grievousness of the sides, the sides are drawn upwards, and many times they have Inflammations there. Also Costiveness, little sleep troublesome and naughty Dreams, swimming in the head, and sound in the ears.

Let him abhor melancholy Diet.

Let the Air he abides in, be hot and moist.

Let his Meat be hot and moist, of good digest on, and breeding good blood. Young Borag boiled and buttered, is good meat for him.

Black Hellebore corrected with Cinnamon, is  
good

Diet.  
Air.

Purge.

good purge for him, so is decoction of *Epithimum*.

Fumitory is a sovereign Herb for the disease, and so is Betony.

If the infirmity lie in the whole body, you have <sup>Bleeding.</sup> no other remedy, but you must bleed him often, because all the blood is corrupted.

If it lie in the head only, bleeding is needless, only follow his humours and comfort him with Cordials and Cephalicks, that strengthen the brain, such be of Simples, *Betony*, *Red Roses*, *Hartstongue*, *Endive*, *Borage*, *Bugloss* and *Violet-flowers*, of Compounds, *Aromaticum Rosatum*, *Diamoscum dulce*, *Anacardina Latificans*, *Galenii Dianthon*, Species *Cordialis temperatae*, &c. And his best Doctor is Dr. Merry-man.

But if it proceed from the spleen; for Simples use *Centaury*, *Penniroyal*, *Wormwood*, *Germanander* and *Bay-berries*: apply to the Region of the Spleen an Emplaster of *Melilot* for the Spleen.

Also you may provoke them to Sneeze with <sup>Sneezing.</sup> *Betony* in powder snuffed up their nose.

There are divers other manners of Cure which I omit here, my scope being in this place to treat of it as it annoyeth the brain only; I may happen to write of the rebundance of all the Complexions severally and distinctly by themselves; to which I refer you.

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## CHAP. XXVI.

Of Trembling or Shaking of any Limb, called commonly the Shaking-palsie.

This disease commonly goeth a little before death, especially in acute diseases and sursets,

fets, and then it is an evident sign death is near.

It many times troubles aged people, and then it is incurable.

**Cause.**

It is also caused by fear ; then remove the fear, and the trembling is gone.

Sometimes it comes by accident, as immoderate cold taken, abundance of gross, thick and clammy humours, much drinking of Wine, &c.

There needs no signs to be shewed.

**Diet.**

For diet use such things as cut, divide and extenuate, let him eschew all things that hurt the sinews ; all Wines.

**Cure.**

*Questionless such things as strengthen the nerves are excellent ; I am sorry I was so brief.*

The best Cure that I know, (which indeed is sufficient) I have known men of ninety years of age, kept from this infirmity, only at night when they go to bed by rubbing their fingers between their toes, and smelling to them.

Yet if you be troubled with it already, your best way is first (when you have learned what humour it is that troubles you) to purge out that humour.

In this Treatise are many Aphorisms, which are marked with a Note or Hand in the Margin, which the studious in Physick, especially young students, if they please to write them out by themselves will be very useful.

*Plures Gula periere quam Gladio.*

*FEBRILIA;*  
OR, A  
Treatise  
OF  
FEVERS  
in General.

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By *NICHOLAS CULPEPER*,  
Student in Astrology and Physick.

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*LONDON,*

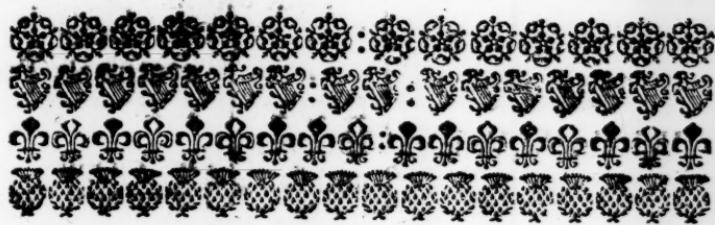
Printed in the Year. 1684.

**I** Revised this Treatise of  
**FEVERS**; the Method  
of which was Galen's. This I  
am confident, it containeth most  
excellent Truths.

Nich, Culpeper.

CHAP.

129:11



## C H A P. I.

### *A Table of F E V E R S.*

A Fever is an unnatural heat, engendred,	In the Spirits. In the Humors. In the fleshy parts.
In the Spirits it causeth	Ephemeris or an one-day-Fever.
In the Humors it causeth a rotten Fever, and the Humours rot	Synochus non putrida, or a Fever lasting three or four days.
	Within the Vessels. Without the Vessels.

## Culpeper's last Legacies.

Within the Vessels.

All the Humours rot, and so cause <i>Synochus putrida</i> .	
Only one Humor, and so by Putrefaction	Of Choler, a continual Tertian.
	Of Flegm, a continual Quotidian.
	Of Melancholy, a continual Quartane.

Without the Vessels, by putrefaction.

Of Choler, an intermitting Tertian Ague.	
Of Flegm, that is	Sweet, an intermitting Quotidian Ague.
	Glazen, it causeth <i>Epialos</i> .

Of Melancholy, an intermitting Quartane Ague.

In the fleshy parts it causeth

Hectick Fevers.

*Merasmos*.

C H A P.

C H A P. II.

*A Comment upon the Table of Fevers.*

**A** Fever is an unnatural heat, which taketh its beginning at the heart, and is spread from thence through the whole body by the arteries and veins; hurting or letting thereby the operation of the parts thereof.

The Body of Man is generally divided by *Hippocrates* into three parts; The things contained, the things containing, and the thing that gives life and motion to both.

1. The things contained are Humours.
2. The things containing the humors is the flesh.
3. The spirits give life and motion to both.

In all these three, distinctly and severally happen Fevers.

For if this unnatural heat (for a man may be naturally hot, and is hotter at one time than at another, yet hath no fever) be kindled in the Spirits, it causeth either a fever which the Greeks call Ἡφιμέρα, in Latin *Diaria*, in English an One-day fever; because in this fever there chanceth but one fit, and that lasteth not above a day: for as a bottle filled with hot water heats the bottle, so the spirits being inflamed heat the body; or,

Sometimes it causeth a fever called συνόχες non putrida; and it commonly lasteth (if it be rightly handled) not above three days, the Latins call it *Diaria*, but very improperly; Of this συνόχες there are three sorts.

Some continue with equal vehemence, from the

*συντόνος.* beginning to the latter end; *όμωταύος* and *αν-μάσιμος* the Greeks call this.

2. Some always increase by little and little, until *ανεπτυξίας.* they end; and such the Greeks call *ἀνελάπτης* and *ἐπανημάσιν.*

3. *παραμάστης.* Again, some decrease and diminish by little and little, those the Greeks call *ἐπανημάσιν.*

Moreover, if only one humour do putrefie and rot within the Vessels, it causeth a Fever, the Greeks call *συνόχος*, which is a continual fever; for although there be remission in this fever between the shaking fits, yet the fever never leaves him, before he be either cured of it, or killed by it.

Difference between *συνόχος* and *συνόχυς.* So that here in this lies the difference between *Synochos*, and *Synochys*; the former hath no remission in the fit, but only one continued fit; the latter hath always remission, or slackening, though no intermission as is in Agues; in *συνόχος* but one fit, in *συνόχυς* many.

Three sorts of *συνόχυς.* Of this *συνόχυς* are also three sorts; for if the putrefaction be of Choler only, it causeth a continual Tertian, called by the Greeks *ναῦσος.*

1. If flegm putrefie within the Vessels, it causeth a continual Quotidian.

2. But if Melancholy, a continual Quartan.

Difference between remitting and intermitting Fevers. Yet all these differ from intermitting Fevers, called (by the vulgar) Agues, far and wide, though the fits are distant alike.

1. For first; though the humours that cause them both, be the very same; yet in these remitting fevers, the humour is contained within the Veins; but in intermitting Fevers, commonly called Agues, it is dispersed through the members, and so through their violence of spreading, the fever intermits for a time.

Secondly,

Secondly, this continual, though remitting Fever, still remains between the fits, though not with the same violence; but an intermitting fever, or ague, totally to the Patients apprehension, ceaseth, till the next fit come.

Of which now a word or two.

This fever is very fitly called in Latin, *Febris inter-polata*, because the fits renew at their time; <sup>Febris inter-polata;</sup> Three sorts. it is called by some, *Febris deficiens*.

Of this also are three sorts.

1. Tertian.

2. Quotidian.

4. Quartan.

A pure intermitting Tertian is caused of Choler rotting without the vessels.

An exquisite Quotidian is called in Greek ἀν.<sup>2. Quotidi-an.</sup> Φιμέτειον, and is caused of sweet flegm putrifying <sup>ἀποφίμησθαι.</sup> or rotting without the Vessels; for if the flegm that putrifies the glazen, it causeth a Fever called *Epialos*.

*Epialos* is a fever, wherein the Patient feels <sup>Epialos quid</sup> both heat and cold immoderately in all parts, both at one time and at one place.

To this fever belongs an accident, called by the Greeks αὐπνεία, that is, when vehement heat is felt in the bowels and entrails, and immoderate cold in the external parts. <sup>αὐπνεία.</sup>

An intermitting Quartan is caused of melan-<sup>3. Quartan.</sup> choly rotting without the Vessels, is governed by *Saturn*, a planet slow, weighty and ponderous, and therefore the disease is commonly Chronical and lasting.

I come now to the last sort of fevers, which the Table shews to proceed of heat in the fleshy parts; <sup>Febris Hectica.</sup> and that is called *Hectica febris*, an Hectick fever.

For as a hot Vessel heats the water that is put into it, so a Hectick fever, though the rise of it be in the flesh, after the third concoction, yet it heats the humours which the flesh contains.

This fever for the most part, without speedy cure consumes the whole body, and then is called *Merasmos*; and this *Merasmos*, saith *Galen*, is incurable; but the good old Soul was mistaken; for I have known it cured in more than one or two. I have had it my self since the writing of this.

As for the Pestilence it is also a Fever, and a shrewd one too; I have written of that already, in a Treatise by it self; and therefore no more of it now.

There are other Fevers that come by reason of the inflammation of some member.

So that the fever which comes in the film that girdeth the ribs is called *Pleuritia*.

If from inflammation of the Lungs, it is called *Peripneumonia*.

If of the Stomach it is called *Typhodes*.

Some fevers also are called *Erratica*, that keep no certain time of coming at all; nor any order of fits and intermission; and such Fevers come commonly of Melancholy.

But in every Fever, you must consider diligently, whether the fever come by any disease of any particular member; else you will err egregiously in giving Physick.

These are all simple fevers, some fevers are compound as divers Fevers of a like nature joyn together; as intermitting fevers with intermitting, &c. For example, two intermitting Tertiats, or two intermitting Quartanes joyn together: in which last the party is sick two days, and well but one; my own child at the writing hereof

*Merasmos.*  
*Galen's er-*  
*reur.*

*Inflammati-*  
*ons.*

*Fleuretia.*

*περιπνευμο-*  
*νία.*

*τυφωδης.*  
*Erratica fe-*  
*bres.*

*Compound*  
*Fevers.*

hereof, had two intermitting Tertians, the one far more violent than the other, and they came at some twelve hours distance.

But sometimes an intermitting Tertian is joyned with a continual Quotidian; and this Disease is called in Greek ἡμεραλέπη, and this only is known as yet of compound Fevers, of different natures; the others are still of Fevers of like nature, as continual Fevers with continual, or intermitting with intermitting.

And thus much of my paraphrase, which though it be somewhat long, yet I account nothing tedious that is Rational; I know many words might have been added, but not one might have been left out. For by ignorance in, or negligence of this, many lives are lost; which by due observance of this might be preserved.

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### C H A P. III.

#### *Of Ἑφιμέρη, or an one-day Fever.*

**E** φιμέρη in Greek, in Latin *Diaria*, in English *Epiphora*.  
E an one day Fever, because it hath but one fit, which continueth but one day, if rightly handled; if not it turneth to other Diseases.

It is caused when the breath is inflamed above <sup>the</sup> ~~the~~ nose, nature, without any putrefaction, and this changeth many ways.

First, through binding or thickning of the skin, which stoppeth the vapours that were wont to flow out by the pores, which being hot and sharp engender a Fever.

Secondly, by weariness.

Thirdly,

3. Thirdly, by watchings, crudities, and lack of digestion.
4. Fourthly, by sadness, care and sorrow.
5. Fifthly, by anger and vehement passion of the mind.
6. Sixthly, by fear.
7. Seventhly, by vehement heat of the Sun.
8. Eightly, by hunger and drunkennes.
9. Ninthly, by swellings and kernels about the throat; for all these heat the spirits and inflame them.

The Signs are of two sorts.

First, general Signs; whereby this Fever is known from any other Fever.

Secondly, particular signs, which shew from which of all these several causes the Fevers come.

**Signs General, Six.**

1. They change the pulse, in greatness and swiftness, but it keeps that proportion, in order, softnes, and equality, it did according to nature.
2. The Urine seldom or never turns from a natural state.



*A natural Urine is subrufe in colour, mean in substance, and if you shake it, it sparkles like Sack.*



*Yet I deny not but Urines alter something according to the predominant complexion of the party, even in men of perfectt health.*

3. Their heat of body is gentle, pleasant and easie.
4. They end commonly by moist and sweet sweats.
5. Vehement pain in the head and stomach, and other parts.
6. Abhorring of Meat, and insatiable Thirst.

The

The particular Signs.

If it come of watching, there follows a naughtiness colour, swelling of the face, heaviness of the eyes, that he can hardly lift them up, the hairs of the eye-lids are moist, and the pulse small; for watching hindres digestion, and causeth crudities when these Signes arise.

If it come of care or Sorrow, the body is lean; if sorrow be the cause, the colour is clearer; if care, darker, hollowness and driness of the eyes, discoloured skin.

If of anger, the eyes seem to stick out farther than they use to do, the face is red, and the pulse lofty.

If of sadness, the pulse is small, feeble and rare.

If of fear, the face is pale, for fear sends the blood from the circumference to the center; the pulse is swift, unequal and sharp.

If it come through burning and heat of the Sun, their skin is hot and dry, and their head seemeth to burn, the eyes are red and troubled, and the veins in the temples, forehead, and under their eyes, are stretched and puffed up.

If of cold, there followeth heavy distillations and rhuems, astringency; for cold bindeth and keepeth the vapours within the skin.

If of weariness, the skin is exceeding dry, and the pulse exceeding small.

If of drunkenness or hunger, the sick may tell you.

If of Kernels, or impostumation of the throat, the pulse is great, swift and often, their face swollen, their Urine pale.

For cure, you must observe the general rule *cure contraria contrariis medentur.*

Sig<sup>n</sup>s.

Of watch-  
ing.

Care and  
sorrow.

Anger.

Sadness.

Fear.

Drunken-  
ness.

Kernels.

Diet.

Let their general Diet be meats of good juyce, and easie of digestion.

Give such as have their Disease of anger or sun-burning, cool and moist Diet.

If of cold, a Diet that doth moderately heat; against watching and sadness, a diet that moistneth and provoketh sleep.

If of wearines; let them eat as much meat as they can well digest,

Moreover you must regard the Patient's strength, his natural temper, the time of the year, age, and usual custom of the sick, and accordingly order your Physick.

Cautions:

If the natural temper of the body be Cholerick, you must feed them with meat at the begining of the fit; for it is very subject if the body be kept fasting to turn to an acute rotten Fever.

Stool.

See the body be kept laxative; if he go not naturally to stool, provoke him with an emollient Clyster.

Bath.

Finally, so soon as the fit begins to wane, bathe him in a warm bath, made of sweet herbs boiled in water; for that will open the pores, and let out the vapours.

#### C H A P. IV.

curvus.  
quid.

*Of Synochus non putrida, being a Fever which lasteth three or four days.*

Cause.

**T**HIS Fever is caused, either because the small pores of the skin are stopped, or because the body it self is moderately thickned through cold or after bathing or by sharp binding medicines, heat

heat of the Sun, or any other thing that dries the skin.

It may be thus known.

First, by touching, for the skin is harder and more compact, than it was wont to be.

Secondly, by the heat which at first seems gentle and easie, but after you have held your hand a while, you shall feel it sharper.

Thirdly the Urine is not much altered from its natural substance and colour, for this disease lies in the spirits, not in the blood.

Fourthly, the body falls not away, but their eyes are swollen, and fuller of moisture than usually.

Fifthly, the pulse is equal, swift, vehement and frequent.

For cure of this disease, you may safely draw out so much blood as age, strength, and the season of the year permits.

After Bleeding use things that cleanse and scowre; such as *Oxymel*, *Hysop*, *Origanum*, *Smallage*; and observe whether the heat abate by this Diet.

For if by the third day you find little heat left, you may safely bath him with such things as are Bathing, scouring, such be *Orris* & *Aristolochia* roots, *Smallage*, Salt-peter, boiled in water and honey.

But if the Fever then increase, or on the fourth day, then either you are mistaken at first in the disease, or else the Fever is altered, and some humour putrified.

## C H A P. V.

### *Of a rotten Fever called Synochus Putrida.*

**S**ynochus Putrida, is a Fever which holds from the beginning to the ending, without any great

*Synochus  
putrida  
quid.*

Culpeper's *Last Legacies*,

mutation, or sensible change, and may well be called a constant or stable fever.

Of this are three sorts; I described them in the second Chapter.

**Cause.** This Fever is caused by the rotting of all the humours equally within the Vessels and especially in the great Vessels, about the atm-holes and share; and this chanceth, when fervent heat is kept in by violent binding and stopping, which is within the body, for when heat and moist things cannot breath out, they putrefie and rot presently.

Therefore this Fever is seldom engendred in thin spate folk, nor in cold bodies, nor old age, but in such as abound in blood, of gross, fat, or fleshy bodies or stuffed with hot excrements.

**Signts.** This is properly known from *Synochus non putrida*, because there are signs of rottenness in the Urine, and the pulse of a man sick of this, but not so in the former.

The other signs all agree with the former.

**Cure.** The Cure of this Fever must begin with blood-letting, and that in the beginning of the Disease, if you can.

**Bleeding.** Cold drink is the most perillous in this Disease; first, because it causeth obstructions, and hindreth the attenuation of the clammy humours.

Secondly, cold drinks hurt weak members, some by drinking cold drink in this Fever, have gotten such sore throats, that they could not swallow; in some the stomach is hurt, that they could not digest; in some the Bladder; generally that part that is weakest, is most subject to hurt; and being hurt, cannot perform its proper office.

But blood-letting you may use at any time, if strength permit, provided it be not upon a full stomach.

**Such**

Such as have this Fever, have always looseness, Drink.  
And sometimes vomit up Choler.

Let his drink be Barly-water, sweetned with  
Syrup of Violets, and a little Oyl of Vitriol to  
make it tart.

Let his Diet be light of digestion, and let him Meat.  
eat it at his usual times of eating ; for then it will  
digest best.

Also Oranges, Lemmons, Oxymel, and Ver-  
juice, are Medicinal for him.

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## C H A P. VI.

*Of continual Fevers, called by the Greeks  
ΣΥΝΘΕΤΟΣ.*

**S**ΥΝΘΕΤΟΣ in Greek, is a cotinual Fever, that Συνίζεις:  
hath some certain flacking between the fits ;  
yet no absolute intermission till the end of it, and  
by this only it is known from Agues, or intermit-  
ting Fevers , therefore I shall omit the signes till  
then.

This Fever is caused by rotting of one particu- The cause.  
lar humour only within the Vessels ; I shewed it in  
the first and second Chapters : I remit you to that.

I shall only treat of that which is called of the  
Greeks καύσος by it self, in the next Chapter, for  
that is the most dangerous , and wind up the rest  
together in this.

In the general cure of Fevers of this sort, these A compendi-  
um of the  
cure of Fe-  
vers.  
things must be considered.

First the Fever:

Secondly the Rottenness.

In the Fever two things must be considered.

First,

1.

2.

In the  
Fever.

1. First, How that part which is already kindled and inflamed, may be remedied.

2. Secondly, How that which is not kindled, may be letted and hindered from inflammation.

In the rot-  
teness.

Also two things must be considered touching the rotteness or putrifaction.

1. First, How the Humours already putrified may be healed.

2. Secondly, How those that are not putrified may be kept from putrefaction.

*Hac qui non animadvertisit, errabit nimis.*

Bleeding.

In the beginning of the Fever, if strength and age permit, let blood; for that lets out the inflamed blood, and cools the rest.

Obstructi-  
ons.

The body thus cooled, you must cure the obstructions, and that without heating the Patient, lest you encrease the Fever, and cause more putrifaction.

Clysters.

This is best done by Clysters and Sweats; for Clysters, take only the common decoction with Molossus and *Diacatholicon*.

Sweats.

For sweats you may either use Venice treacle, *Mattiolius* his great Antidote, Serpentary-roots, *Eleutherium de ovo*. Consideratis considerandis.

To stop and hinder the humours not inflamed from inflaming, use cooling Juleps, made with Barly-water, Harts-horn, Ivory, Scorzonera-roots, Zedoary, &c. Syrup of Violets, &c.

To prevent putrefaction, avoid all meats, I mean flesh, and all broths of flesh.

To bring away humours already putrified, boil a white Lilly root in white Wine, and let him drink it.

For outward Medicines, Vine-branches, Water-Lillies, Endive, Succory, Wood-sorrel, Sorrel, Lettuce,

rice, Knot-grass, Vinegar, these or any of these beaten, and the juyce mingled with oyl of Roses, and Wool dipped in it, and applyed to the Stomach mightily allay the heat.

But have a care by all means, that you do not apply this at the beginning of the Fever, for then the heat lies inward, and this will add more violence to it; but only when the heat is come to the external parts, for then it cherisheth the Lungs, and provokereth sleep.

Provoke sleep with *Diascordium*; if that prevail not, use *Laudanum*. Sleep.

But have a care of Opiats, at the beginning of the Disease.

For Cordials use *Scorzonera Roots*, *Bezoar*, *Syrup* Cordials. of *Citron-pils*, and *Syrup of Balm of Fernelius*, Confection of *Alchermes*, and *de Hyacinto*, *Eleuthararium de Ovo*, any of these may be administred, consideratis considerandis.

## C H A P. VII.

### Of a burning Fever, called Καῦσος.

**K**Aῦσος in Greek, is called in English a Burning Fever, or continual Tertian. Καῦσος.  
quid.  
Cause.

It is caused of Choler rotting or putrifying within the Veins, together with the Blood.

Those that have this Disease, their Tongue is dry, rough and black, with knawing of the Stomach, immoderate thirst, and watching; their Dung is liquid and pale.

Let the place wherein the Sick lies be cool, the air sweet, and if it be not cool, make it so by art; of which you have examples in my *Critica Cephalica*, vol. 3. lib. 2. Cure.  
Air.

F

Let

Drink.  
Note.

Let him drink for his ordinary Drink, water wherein Barley, Cinnamon, and such Herbs as cool and moisten, such be Lettice, Sorrel, Wood-sorrel, Purslane, &c. have been boiled.

Also Syrup of Violets, Violet and Straw-berry-leaves, Water Lilles and Verjuice, juyce of Lemons and Oranges, are medicinal.

With the other Medicines mentioned in the former Chapter ; and Bleeding.

Blisters.



If these medicines prevail not, but the Humours flow up, and lie heavie on the head, which you may know by their talking idly, you must apply Blisters to the Calves of their Legs.

Pidgeons.

If that prevail not, but you perceive their case desperate, apply Pidgeons to the soles of their Feet.

But if in a desperate Case it oppress their Stomach or Heart, I have known six grains of Mercurius vita cure them ; yet in my opinion, Lac Sulphuris had been better.

### CHAP. VIII.

*Of an Intermitting Tertian Fever, commonly called  
a second days Ague.*



**O**F all Agues this only is mortal ; yet the other two may turn to another disease that may kill, but themselves kill not.

Note.

And this Ague, though sometimes it be mortal, yet is of all other the most frequent, and if rightly handled easiest cured.

It vexeth young folks most.

I sup-

I suppose the reason why this Ague is most frequent, Cause.  
to be because Choler, by reason of its heats is most apt  
to stir with violence.

This disease is caused of Choler, pure, sincere  
and unmixed, carried with violence by the sensi-  
tive pars of the body.

This disease happeneth usually to persons choleric by  
nature in their flourishing age, and in spring time.

The signs of this Disease are, a vehement Cold, Signs.  
rigor and stiffness in the begining of the Fit ; the  
Patient thinketh his body is pricked ; soreness of  
the Bones, as though they were nipp'd, an exact  
order and equality of the pulse ; for as the Fever  
increaseth, the Pulses are raised in strength, vehe-  
mency and frequency.

In the vehemency of the Fevers, it causeth thirst,  
and burneth up the Patient ; his Breath is swift,  
and hot as fire, and requireth drink immoderate-  
ly, their Urine choleric, subruse, and something  
yellow.

The longest fit of a Tertian endureth but twelve  hours.

When these fits come sooner and sooner, the Disease   
getteth strength over nature ; but if later and later,  
the Disease loseth strength.

Galen saith, men labouring of this Disease vomit Galen's mistakes.  
Choler.

At the writing hereof, and it is the seventh of  
February 1646. I have cured above twenty of this  
Disease, and it is like seen more, yet never knew  
nor saw any vomit at all.

When I was a Boy, I had the disease constant-  
ly every Spring (though Galen saith it comes only  
in the heat of Summer : Gal ad Glaucorum) yet ne-  
ver (to my memory) had so much as a proneness  
to vomit. I have  
known e-  
nough vomit  
since.

Cure.

The usual Cure of this Disease, is by Vomiting and Sweating. But I have found out a more certain and speedy and indeed never missing Cure.

Air.

Let the Air the sick abides in, be clear and penetrating.

Both of this and Quotidian Agues I never missed cure, by giving only Cinquefoil, gathered in the hour of *Jupiter*, if it be possible, he being above the Earth: and truly I should think it were the better, if the *Moon* were aspected to him, but I never observed it.

This I have given in Powder, both in common Vinegar, and Vinegar of Squills; I have observed the number of the leaves I have given, viz. one for a Quotidian, three for a Tertian, &c. and I have observed it, I have given the decoction thereof, and all of them still did the Cure in three Fits, sometimes in two; therefore I hold it the most sovereign Medicine for Agues in the World.

## C H A P. IX.

*Of a Quartane Fever, or Ague,*

**T**HIS proceedeth of Melancholy putrifying and rotting without the Veins.

This Fever doth not invade the Sick with that rigour and stiffness that the former doth, but the cold is like the cold a man feels in a hard frost, as though it would break his Bones, and doth not seem to prick him as the other doth.

Their Urine is white and thin, and, as it were strained from gross matter.

*It cometh commonly about harvest, and stayeth (without cure) till next Spring; and is a stubborn Humour to be dealt withal.*

For

Cause.

Signs.

For many a time and often, this Ague by violent Medicines (as Vomits, &c.) is turned to a double Quartane, and so the Patient hath two sick days, and but one well day.

Saturn, the Causer of this Ague, is a sullen Planet, and the Disease takes after him; therefore deal gently with it at the first; you had better please a sullen, potent adversary, than displease him.

I never had any Patient of this Disease, since I knew the vertues of the herb Cinquefoil; it is very probable it will cure this, as well as other Agues\*. \*Since I have done the Cure with it.

Yet if Blood abound you may let blood in this Ague; and if it look black, draw out good store.

Also black Hellebore, corrected with Cinnamon, may be given.

And white Hellebore, if it may be given inwardly at all, it may in this Disease.

But let these be given on the well days, for then they anger the Ague less.

In this Ague you must have a great care of the Spleen, for that is the receptacle of Melancholy.

Therefore you may anoint the left side with Oyl of Capers, Unguentum de succis apertivis, or any opening splenetick Medicine.

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## C H A P. X.

### Of a Quotidian Fever or Ague.

IT is caused of sweet Flegm, putrified without the Veins; it is called of the Greeks ἀφίμετρα, <sup>Cause,</sup> *aphimeta*, but if the Flegm that putrifies be glazen, (which is the coldest of all flegms) it engenders a Fever called Epialos.

## Culpeper's last Legacies.

*inflam.* In this Fever called *ἐπίαλος* by the Greeks, the Patient feeleth vehement heat, and vehement cold both at one time, in all parts of his Body.

*Signs.* In the beginning of a Quotidian, the Pulse is unequal, slow little and weak, nothing like neither Tertian nor Quartan, neither for extremity of heat nor cold; neither do they thirst much, because the Vapour is moist and smoky.

*It most vexeth flegmatick persons.*

But this also is compleatly, perfectly, and speedily cured by that excellent Herb *Cinquefoil*, so used as before was specified.

As for all mixed kind of Agues, I need not write, but I commend this as a sovereign Cure for them all.

And (God willing) I intend to make proof of in continual Quotidians, Tertiants and Quartans.

## C H A P. XI.

### *Of a Hectick Fever.*

*N.B. This  
Februa-  
gust.*

**A** N Hectick Fever is a Disease, wherein an unnatural heat is kindled, throughout the fleshy and massie parts of the body.

They that have this Fever feel no pain, neither do they know (the rules of Art excepted) that they have any Fever at all; because all the parts of the Body are equally hot, and so there is no reluctancy.

This Disease is caused two ways.

1. Through want of Physick, or a skilful Physician in other Fevers, which having consumed the Humour, seize upon the flesh.

Secondly, they sometimes begin of themselves, as of sorrow, anger, weariness, burning of the Sun. &c. When

*Cause.*

1.

2.

When these Fevers consume and wast the Body, (as indeed without speedy cure they always do) then Galen calls them μαρασμος; & this *Marasmus*, saith he, is incurable; and to make this seem as though it were true, he tells a long tale of the snuff of a Candle; which, saith he, being put out mutters to pieces; but if you put Oyl to it, it makes it burn with more violence, (so quoth he) this Fever if you go about to extinguish the heat, the party dies instantly; but if you add moisture to him, his Fever burns more violently,

Gal. de in-  
equali in-  
temperie.

But Experience (the best Artist) makes no difference between Hectick Fevers, and *Marasmus*, but shews plainly that all Hectick Fevers are wasting, and also curable: therefore I shall leave Doctor Galen, and follow Doctor Experience in this Disease; and therefore now to the purpose.

The signs of this Disease are these.

Their eyes are wonderful hollow, as though they were sunk in their heads, their moisture is consumed, so that you may see the bones of their Eye-brows stick out; there hangeth at the hair of their Eye-brows gums or filth, as though they had gone a long journey in the dust; their skin is hard and dry, their eyes wink often, as though they were sleepy, when indeed it is far otherwise with such as have this Disease, for they can hardly be brought to rest; they pine to skin and bone, and if you look upon their Belly, it looks as if it had no bowels in it; the Pulse is weak and often, and continually after meat the Fever is increased, and the Pulses are augmented in greatness.

signs.

The Cure consists in cooling and moistning, <sup>Cure.</sup> which must be done both outwardly and inwardly.

## Culpeper's last Legacies.

Air.

Let the Air the Sick abides in, be cold and moist; if it be not so naturally, make it so by Art, whereof you have examples in my Treatise, called *Crit. Cephal.*

Meats.

Let his Meats be such as moisten, and breed good and active Blood; such are Lamb stones, Cock stones, Lobsters, Prawns, Eggs boiled soft, Partridges, Larks, &c.

Herbs.

For Herbs, let him use Lettice, Endive, Succory, Spinage, Mallows, &c.

Drink.

Let his Drink with his Meat, be only water wherein Cinnamon hath been boiled.

Milk.

Let him drink new Milk abundantly, provided he have no fever of putrefaction, or rottenness joyned with it.

Fruits.

He may eat freely Raisons of the Sun, and Almonds, Cherries, Prunes, Pomegranats, and Figs.

Let him eat often, and but a little at a time.

Cordials.

For Cordials, he may use *Diarrhodon Abbatis*, *Diatragacanthum frigidum*, *Diapapaver* and species *Cordiales temperatae*, *Diamargariton frigidum*.

Syrups.

For Syrups, let him use Syrup of Violets, Endive, Lettice, Water-Lillies, and Vinegar.

Emulsions.

Let him drink Emulsions made of Barly-water, Almonds, the four greater cold Seeds, and white Poppy seeds, sweetned with Sugar.

Unction.

Lastly, let his body be kept continually anointed with pure Oyl-olive, and nothing else.

Cautions.

Many in this Disease vomit up all their Meat so soon as they have eaten it, (which indeed I forgot before) in such cases make their Emulsion of Mint-water, instead of Barly-water, as before; for only by this Medicine alone, have I known a Galen's supposed incurable Disease, cured.

PHYSICAL.

A P H O R I S M S;

Being above 300 rare Medicines against  
divers Diseases incident to the body of Man.

*Reader give me leave to begin, and I will not be beholding to time for leave to make a Preamble.*

1. *Observation or Aphorism in Physick.*

**T**He whole ground of Physick is comprehended in these two words, *Sympathy* and *Antipathy*; the one cures by strengthning the part of the Body afflicted; the other by resisting the malady afflicting.

2. *Obs. or Aphor. in Physick.*

Many people are troubled with strange Visions, especially in the night time; strange lights, strange sights appear, and sometimes voices are heard: let such avoid drinking Wine, and as much as may be strong Beer; for Melancholy is the cause of this, which strong liquor attenuates, and makes it fly upwards.

3. *Against Bleeding.*

The ashes of Hens-feathers or Hens-bones burnt, and applied to the place, is an excellent remedy to stop bleeding in any part of the body.

4. *Another against Bleeding.*

Toads, Spiders, and Frogs, or their Spawn, have the same effects, but they do it by Antipathy, because the blood flies from its enemy; and there-

Culpeper's *Last Legacies*,

therefore if a dried Toad be but held in the hand of one that bleedeth, the blood presently ceaseth, and retireth back to the Centre.

5. *Against a Red face, or redness of skin.*

Taketwo or three Toads, and boil them in Oyl very well, and this Oyl will by Unction quickly cure any Red Face, or any redness of the skin, out of question by the former reason.

6. *For procuring Chastity.*

Take the Seeds of Red Nettles, beat them into powder, and take a dram of it at a time in White Wine; it procures Chastity, they say, and is a far better medicine to rout out *Asmodeus* the lecherous Devil, than the Liver of a Fish.

7. *Against a Web in the Eye.*

The marrow of a Goose wing, and the older the Goose is, it is so much the better, a little of it being put into the Eye, breaks the Web there, though it be never so strong, or of so long continuance.

8. *Another Receipt for Cure of the Eyes.*

The Milk of a Womans breast is excellent for the foregoing infirmity of the Eyes, only with this Proviso; if the party afflicted be a Male, let it be the Milk of a Woman that bare a Male; if a Female, the contrary.

9. *Against an Inflammation or Ague in Womens Breasts.*

When People have gotten an inflammation in any wound, the vulgar say they have gotten the Ague in it, as 'tis familiar when Womens breasts are inflamed, to say they have the Ague in their breasts; a speedy way, and as cheap as speedy, (that I may not keep such a quarter about the game, as the Colledge of Physicians did about the Rickets)

Rickets) is to take Malt-flower, and make it into the form of a Cataplasm or Pultis with Verjuice, and apply it, be the place in Arm Leg or Breast, or elsewhere, either with wound or without.

10. *Another receipt for Cure of Inflammation.*

Hollyhock leaves boiled to a Pultis in Milk, works the same effect in the same causes.

11. *Against a Consumption.*

A most admirable Remedy if not the best of remedies for a Consumption, is to go into the Country in Plowing time, and follow the Plow, that so the smell of the Earth being newly broke up, may be taken in at the Nose; if this may not be by reason of the season of the year, or poverty of the Patient, then let it suffice to go out into the field every morning, and dig up a fresh turf and smell to it an hour or two together.

12. *Against Heart-burning.*

Take five white Pease, and chew them very well, then swallow them down, then hold thy breath as long as thou canst, thou shalt find it an excellent remedy against the Heart-burning.

13. *Against a Rupture.*

For a Rupture do this, give the Patient two or three spoonfuls of the Juyce of Comfry every morning (I know no reason but that the curious may make it into a Syrup) then apply the Bruised herb mixed with its equal quantity of Dasies to the place and let him keep his bed nine days, by which time he will be well.

14. *Against the Falling-Sickness.*

Take a Jay, pull off her feathers, and pull out her guts, then fill her belly full of Cummin-seeds, then dry her in an Oyen, till she be converted into

to Mummy, a dram of her being beaten into powder, seeds and all, is an excellent remedy for the Falling sickness, being taken in any convenient liquor every morning, put in Piony-water.

15. *Against a Quartane Ague.*

Rew bruised and worn under the feet next the skin is an excellent remedy for a Quartane Ague.

16. *Against Deafness.*

If deafness come of stopping in the passages of the ears, as usually it doth, no better remedy in the World than to inject white Wine into the ear (being first a little warmed, for the ears abhor cold) and if you mix a little Spirit of *Castoreum* with it, 'twill be so much the better,

17. *For preserving the Teeth from Rottenness.*

The powder of burnt Harts-horn (let it be well burnt, *viz.* till it be white) and rub your teeth well with it, and it will keep them exceeding white, and safe from rotting.

18. *Against the biting of a mad Dog.*

To eat the Liver of a mad Dog (being first dried and beaten into powder, a dram at a time is sufficient) is an excellent, yea the best of remedies for the biting of a mad Dog.

19. *To bring an Ear-wig out of the Ear.*

If an Ear-wig be gotten into a mans ear, you will say it will kill him; but presently, or so soon as you can conveniently get a mellow sweet Apple, and having cut a hole in it, lay the hole so cut to the ear, then lie down on that side, and the Ear-wig will come out to the Apple.

The

20. *Against the Headach.*

The leaves of Egrimony, bruised and boiled in Honey; and the head that is open moulded, plastered with it, helps the disease.

21. *Against the Diseases of the Head.*

The juyce of Rue mixed with Vinegar, and the head washed therewith, remedies all superficial evils of the Head, and strengthens it to boot.

22. *A Remedy for such as speak  
in their Sleep.*

A draught of the same, drunk going to bed, helpeth such as speak in their Sleeps.

*Against Swellings in the Knees.*

Rue stamped with Honey and Salt, helps swellings in the Knees.

24. *A cure for broken Bones  
in the Head.*

For broken bones in the Head, make an Ointment with Egrimony, Betony, and Hogs-grease, with which anoint the sore, and tent it if need be, also let the patient drink the juyce of Betony, and Egrimony, or a very strong decoction of them, a quarter of a pint every morning.

25. *Against the Gout.*

Take an Owl, pull off her feathers, and pull out her guts, salt her well for a week; then put her into a pot and stop it close, and put her into an oven: that so she may be brought into Mummy, which being beat into powder, and mixed with Boars grease, is an excellent remedy for the Gout, anointing the grieved place by the fire.

I fancy this receipt much, it standing to good reason that a Bird of *Luna* should help a disease of *Saturn*, and therefore desire a dram of the powder may be taken inwardly every morning.

## 26.

Also take notice, that the foregoing way is the best way to convert any thing into Mummy ; and so the Jay before mentioned is to be used.

27. *Against the Fever.*

If a man be feverish and cannot sweat, (for sweating usually helps such) take Brooklime and stamp it, and having added a little Vinegar to it, apply it to the soles of his feet, and it will quickly rout the Fever ; and withal provoke sweat.

28. *Against any Ach or swollen Knees.*

For any Ach or swelling in the Knees, bruise Rue and Lovage ; and having boiled them a little in a little Honey, apply them warm to the grief.

29. *Against pain in the Feet,  
or Thighs.*

The inner rind of Elder, or Dwarf-elder, which is held to be better boiled in like manner in Boars grease, takes away pains in the Feet and thighs.

I know no reason, neither indeed do I believe there is any, why the former should not take away pains in the Legs as well as in Knees, both of them being under the Houses of *Saturn*, viz. *Capricorn* and *Aquary*.

30. *Against over-Sweating.*

If any sweat too much, bruise Lettice and Linseed together, and apply them to his stomach.

31. *Against the yellow Jaundice.*

Make a strong decoction of Centaury in stale Ale, then having strained it well, boil it with two third parts of Honey, (viz. imagine there be a pound of your decoction) then take two pound of Honey, boil it into a Syrup, a spoonful of this taken

taken in the morning helps the yellow Jaundice, strengthens the heart, helps digestion, and provokes appetite.

32. *Against the French Pox.*

A Pultis made with Linseed and Chick-weed bruised and boiled in water, a little Sheeps Suet being added at the latter end is excellent good for one that hath met with a Woman a little too hot for his turn; I mean to apply it to his members.

33. *Against Head-ach.*

Make Vinegar of Vervain as you make Vinegar of Roses, only make it of the leaves, not of the flowers of vervain, and this helps the Head-ach, the head being bathed with it; this Receipt I fancy much.

34. *Against an Imposthume in the Head.*

An excellent remedy for Imposthume in the Head, is to apply warm to it a red Rose-cake, moistened a little either with a Womans Breast-milk, or else with red Rose-Vinegar.

35. *Another receipt for an Imposthume.*

Also a handful of Betony-leaves, and half an Ounce of Cummin-seeds boiled in stale Ale, and the decoction drunk is excellent good for the same, and therefore both together cannot do amiss.

36. *Against pain in the Bones.*

For a pain the *periostion*, take Alhoof or Ground-Ivy, make a strong decoction of it in Ale, and drink it, a strong decoction of Mouse-ear, made in like manner works the like effect, therefore if you please you may use them both together.

37. *A good Ointment for Bruises and Aches.*

Take a good quantity of black Snails alive, such as

as have no shells on their backs, salt them very well, (*viz.* throw salt upon them) then put them into a linnen bag, & let them hang till the water be dropped out of them ; take of this water a pound, boil it and scum it clean, then add as much May-butter to it, and boil it to an Ointment, *viz.* till the water be consumed, then add a little Wax to it, and keep it to anoint the grieved place with.

38. *Against shortness of Breath, and stoppage of the Lungs.*

Vinegar made of Rue, as you make Vinegar of Roses, is excellent, taken inwardly, for shortness of Breath, and stoppings of the breast and Lungs.

39. *Against a Tetter or Ring-worm.*

A good remedy for a Tetter or Ring-worm is to take the powder of Brimstone, and having mixed it with black Soap, apply it to the sore.

40. *To stanch blood, and take away inflammation.*

An Ointment made with the leaves of Henbane and Hogs-grease, presently stancheth the Blood, and takes away the Inflammation of any wound whatsoever,

41. *For cure of Festered Sores.*

The juyce of the leaves or roots of Fox-gloves, mixed with the like quantity of the parties Urine, is excellent to wash any Festered Sores with, it will cure to admiration.

You may boil the juyce till it be thick, and so you may keep it all the year.

42. *Against the yellow Jaundice.*

The juyce of Walwort or Dwarf-elder which is all one, drunk four ounces each morning, is an excellent, safe, and speedy cure for the yellow Jaundice ; if the disease be inveterate, you may make a Bath of the herb boiled in water to bath the diseased body in.

43. *Against*

43. *Against the Stone.*

Take a Hare, (a March Hare saith my Author, but he leaves no marks to know a March-Hare from another Hare) and having taken out her bowels, put all the rest of her hair and all into a pot, and convert her into Mummy, as you were taught before. A dram of this powder (being first beaten, bones and all, and exquisitely mixed) being taken in white Wine every morning, is an excellent remady for the Stone.

44. *A remedy for such as are defective in the parts of Generation.*

In an old Cock you may find, when you have opened his gizzard and looked, a white Stone; sometimes more than one, never fewer; this being born about one adds Valour, and makes one strong in the sports of *Venus*, and beloved of all; this is the Magical use of it, I come now to the Physical.

45. *Another remedy for the Stone.*

A very little of it being beaten in an Iron-Morter, for Brass spoils it, and given in white Wine, breaks the Stone.

46. *The Virtue of a white Stone, found in Cocks and Hens gizzards.*

The same Stone, or to speake more properly, such a like one may be found in the gizzard of an old Hen; and why might not a man draw a conclusion and think it rational when he hath done, that the male is medicinal, yea most medicinal for men, and that which is found in a Hen for women?

47. *Adirection to apply Cupping-glasses.*

The best way to apply Cupping-glasses is to  
G heat

heat them first in hot water, by putting the glasses in when the water is cold, (else they will break) and so letting them heat with the water, and so apply them close to the part of the body to be cupped; and as they cool, so the Air in them will condense; and to avoid *Vacuum*, draw the humours through the pores of the skin.

#### 48. Directions to set bowed Ribs.

By this means, may bowed Ribs be drawn to their proper places, and the skull it self when it is broken, and that without pain; this way is ten times better than fitting them with Tow, as the Loggerheads of our age use to do.

#### 49. Against the Dropsie.

Centaury usually taken will prevent a Dropsie before it come, and help it being come, viz. by drinking the decoction of it in Ale.

#### 50. Against the Gout.

The seeds of Hen-bane being wrapped up in the leaves of the same herb, and so roasted in the Embers well, and then bruised and pressed hard through Canvas in a press, there will come out a precious Oyl for the Gout, the grieved member being anointed with it.

#### 51. A Sympathetical Observation.

I make no question but the Ingenious may easily find a way to keep this all the year, the herb being only to be had in the beginning of the Summer.

I fancy this Receipt much; it doth it by Sympathy; I regard not the opinion of Artists, most of which hold that Hen-bane is an herb of Jupiter, which I disprove by this argument.

That herb which delights in *Saturnine* places, is a *Saturnine* herb.

But

But Hen-bane delights in *Saturnine* places, viz. where they empty Jakes, and naturally springs there in abundance; Ergo, it is a *Saturnine* herb.

52. *A Physical Observation.*

Another thing to be admired in our Physicians, (for indeed their ignorance is admirable to every knowing Soul) is, that Hen-bane (say they) is only profitable in hot Gouts, not in cold, because it is cold it self, whereas indeed it cures by Sympathy; and their rule *Contraria contrariis mendentur*, is but a wooden and worm-eaten rule; for how then could hot things do good in a Fever?

53. *To provoke Urine.*

Vervain boiled in water provokes Urine exceedingly; but you must drink the decoction; it is not the boiling of it will do the deed.

54. *To bring Freckles out of the Face.*

The distilled water of green Walnuts, is excellent good to take the Freckles out of the face, but Oyl drawn out of the Kernels is better.

55. *An approved Cure for the Colick.*

Take Cummin and Caraway-seed, and having bruised them well, boil them in Ale, till it be thick; this eaten with a spoon is an excellent remedy for the the Colick.

56. *Against the biting of a Spider.*

If any be bitten by a Spider, take a great quantity of Flies, and bruise them, and apply them to the place.

57. *To preserve the Teeth.*

Anoint thy cheek with Horse-grease, and thy

G 2 gums

*Culpeper's Last Legacies.*

gums also, and thy Teeth will cease rotting.

58. *Against swollen Legs and Feet.*

An Oyntment made with Hogs-grease, and Mugworts, and a little Vinegar, is excellent for the swelling of the Legs and Feet.

59. *An admirable approved remedy against griping of the Guts and Worms.*

Rue infused all night in Sack, and the Sack drunk the next morning, is excellent good for Worms and wringing in the Guts.

60. *Against Rheum in the Eyes.*

Beat the white of an Egg, and then wet a Colewort-leaf in it, and lay it to the Eye that runs a water, at night when you go to bed, and by morning it will help you.

61. *Against the Stone.*

Take a Kid of about a year and half old, and having fed him three days without water, kill him and take his Blood, and when it is cold, pour the water away from it: then dry the Blood, till it be hard; a dram of this Blood, and half a dram of Ivy-berries taken in White-wine every morning, will break the Stone in the body.

62. *To cure a Wen.*

For a Wen, bind him about as hard as you can endure, then make a salve with Verdigreece, Brimstone, Allum and Honey, and lay it to it, and it will conlume it.

63. *Against the Strangury.*

Take a soft piece of sappy Wood, lay it in the fire, and save the Sap that runs out; the which make into a Pultis with Bran, the which lay between the Navel and the privities of one that hath the Strangury, and it will help him.

64. *Against*

64. *Against Bleeding at the Nose.*

If thy Nose bleed, chew the herb Peruincle in thy mouth, and it will cease.

65. *To drive away Flies.*

Vervain boiled, and the house sprinkled with the decoction, drives Flies out of it.

66. *For a Belly that is bound.*

A Suppository made of white Sope, and put up the fundament, is a medicine inferior to none for one that is costive.

67. *To provoke Urine.*

The roots of Flower-de-luce bruised, and boiled in White-wine, are an excellent provoker of Urine.

68. *Against the Head-ach.*

Camomil and Betony, of each an equal quantity boiled in Vinegar to a pultis, and applied warm to the Head, helps the Megrim and the inveterate Head-ach called *μεφαλαία*.

69. *Another for the same.*

Rosemary-tops boiled in Ale in like manner, and applied to the temples doth the like.

70. *Against a costive Belly.*

If thou be costive, ('tis a hundred to one if choler be not the cause, but if not) boil the herb Mercury in thy Pottage instead of herbs, and let them be but half-boiled; this pottage so eaten, will not only take away the effects by making the body slippery, but also the cause.

71. *Against an old Cough.*

Take of Rye, Sage and Cummin-seeds bruised, of each a handful, beaten Pepper half an ounce; make a strong decoction of them in water, the which boil unto a Syrup with Honey, this Syrup will help an inveterate Cough, by taking

one spoonful of it in the morning, and another at evening.

*72. Against noise in the Ears.*

Three drops of a mans own Water put into his Ear every morning warm, helps the noise there.

*73. Against the same.*

A strong decoction made with Plantane in White-wine, drunk every morning; doth the like.

*74. Against swolen Eyes.*

An Oyntment made with Ivy-leaves and Hogs-grease, is excellent for Swelling of the Eyes.

*75. Against the Head-ach  
and Lethargy.*

Take three or four great Onions, and having rosted them well in the embers, take off the outward pell, then bruise them with a few Cummin-seeds in powder; this applied plaister-wise, in a few times using helps the Head-ach.

This I am perswaded, the Hair being shaven off, is a good remedy for the Lethargy.

*76. A Pultis for any swelling.*

Take Wormwood and Mallows, of each a like quantity, boil them in water, till they be soft, then by adding Barley-meal, or Malt-flower (which is better) and a little Vinegar and Sheeps-fuet in them, they make an excellent Pultis for any Swelling whatsoever.

*77. Against swolen Legs.*

The liquor wherein Neats-feet have been boild, is an excellent Bath to bathe swolen Legs in, and if you will add Chickweed, Mallows, and Smallage to it, 'twill be never the worse.

*78. Against*

78. *Against the same.*

Also, when you have well bathed your Legs therein you may take out the herbs and apply them to the soles of the feet.

79. *To encrease Milk in Nurses:*

The juyce of Vervain or if it be time of year you cannot get it, take the decoction of the dried herb, it mightily encreaseth not barely Milk, but good Milk in Nurses.

80. *To break the Stone in the Bladder.*

The blood of a Hare dried and taken inwardly, breaks the Stone in the Bladder.

81. *A remedy for such as cannot hold their Urine.*

The claws of a Goat burnt to powder, and a dram of the powder taken in the morning, helps such as cannot hold their water.

82. *Against over-flowing of the Terms.*

To drink an Allum-posset is a good remedy for over-flowing of a Womans Menstrua's.

83. *Against pissing of Blood.*

The juyce of Sorrel, mixed with the like quantity of Milk, is an excellent remedy (being drunk) for pissing of Blood.

84. *To cure Warts.*

Pidgeons dung mixed with Vinegar is excellent to anoint Warts with, if you would be rid of them.

85. *To cure the Megrim.*

The juyce of Primrose-roots snuffed up into the Nose, is an excellent remedy for the Megrim.

86. *Against Deafness.*

Take an Onion, and having cut a round hole in the middle of it, fill it full of Oyl, then roast it by a gentle fire, and having taken off the out-

## Culpeper's last Legacies.

ward peel, stamp it together and apply it warm to the deaf Ear to restore the hearing.

### 87. To Cure a Burn.

An Oyntment made with Leek blades and Hogs-grease is excellent good for Burnings.

### 88. Against the yellow Jaundice.

A decoction of Earth-worms, Sallendine and Ivy-berries in White-wine, take equal quantities of each, is an excellent remedy for the yellow Jaundice ; and if towards the latter end of the decoction you add a little Saffron tied up in a rag, 'twill be the better.

### 89. Against a Scald.

Take roots of female Fern, such as in *Suffex* are called Brakes, and having bruised them well, mix some raw Cream with them; so have you an excellent Plaster for a Scald. He that hath any wit, may make an Unguent or Plaster of them to keep always by him.

### 90. To cure the Hemorrhoids.

The powder of burnt Garlick helps the Hemorrhoids, being strewed upon the place.

### 91. For the same.

The powder of Anniseeds strewed there, doth the like.

### 92. Another for the same.

A roasted Onion laid to the place, works the same effect.

### 93. A cooling and drying Oyntment.

An excellent cooling Oyntment for Wounds that have Inflammations, is thus made ; take of Lettage of Gold very finely powdered, as much as you will, and with Oyl of Roses and Verjuyce of each equal parts, make it into an Ointment by stirring it up and down in a Mortar, without the heat

heat of the fire, as it cools, so it dries exceedingly.

94. *Against an ach in the Legs  
and Arms.*

For Ach in the Legs or Arms, a precious remedy; take very stale Ale, and with the Gaul of an Ox, boil it till it be as thick as Birdlime, when it is cold, then anoint the grieved member with it by the fire, (it will be fluid when 'tis hot) as hot as he can endure it, and when it is dried in once or twice, spread some of it upon a piece of white Leather, and apply to it; when it is hard take it off and apply to it another, the former will wax soft again, thus doing three or four days will help you.

95. *Against the Megrim.*

For the Megrim, put some *Affa foetida* into the Ear on that side the pain lies, and the matter causing the disease will come out at the Nose.

And yet it may (by my Authors leave) be some question whether the Megrim lie within the Scull, or without.

96. *To provoke Urine.*

Take Snails, shells and all, and burn them in a crucible, till the ashes be white; half a dram of this taken in White Wine is a great provoker of Urine.

97. *Against the Tooth-ach.*

Take a quantity of Water-grafs, that part of it that grows above the water, and having beaten it, press out the juyce, this juyce a little of it being dropped into the contrary Ear of one that hath the Tooth-ach, cures him of that pain (for ever, saith my Author.)

98. *To stanch the Bleeding  
at the Nose.*

Take a piece of Blew-cloth(woollen cloth) the deeper the Blew, the better, burn it to powder; a little of this powder snuffed up the nose, stops the bleeding of it.

99. *A Vomit and a Purge.*

It is certain, and by daily experience verified, that Elder-bark if you slip it upward, will provoke vomiting; if downward, it purgeth by stool.

Its property is to cleanse the body of crudities and indigestion, and they cause three quarters of the Diseases in man; you need but run to an Elder-tree for the cure, and you may find one a great deal on this side *Arabia*; if your stomach trouble you, slip it upward; but if the Disease afflict not the first digestion then slip it downwards.

100. *To help a Woman in Travail.*

*Polipodium* stamped and plastered upon the feet of a Woman labouring with Child, causeth the birth of the Child presently, either alive or dead.

101. *To know if the Sick will  
live or die.*

Take the grease of a Hog, and rub the body of any that is sick against the heart, and the soles of the feet, then throw the grease to a dog; if he eat it, the sick will live; if not, he will die.

102. *Against Deafness.*

Take a green Elm or Ashen stick, and put it in the fire, and save the water that comes out at the ends and mix it with the fat of an Eel the like quantity, boil it a little over the fire, and drop

drop a drop or two of it into the Ear that is deaf at night when you go to bed ; let it be luke-warm when you drop it in, and in three or four days they will hear perfectly.

103. *Another against deafness.*

Also the juyce of Bay-leaves dropped into the *Pet. Hisp.* Ears, takes away both deafnes and noise in the Ears.

104. *Against an Ache.*

For ache in the Bones, anoint the place three or four times with good *Aqua Composita* and let it dry in by a good fire, then anoint it again, and while it is wet strew the powder of *Olibanum* upon it, then sew a cloth round about it, and let it lie there three or four days, by which time it will be well.

105. *To preserve and perfume Clothes.*

Bay-leaves, a thing known well,  
Laid up among your Clothes,  
Will give to them a fragrant smell,  
And keep them safe from Moths.

*Dioscorides.*

106. *Against Deafness.*

Ant-eggs beaten and strained, and a little of the juyce of Knotgrafs put to the juyce of them, and a little of it dropped into the ear, cures Deafness, though of long continuance.

107. *For cold Eyes.*

Drop a drop of good *Aqua Composita* into the Eye that is annoyed with cold, and you will find it a present remedy to recover the sight.

108. *Against the Dropsie in the Legs.*

For Legs that are swollen by water, this do and you may heal them ; seeth Oats in water till they be soft, then hold the swolen Legs over the steem of them, covering the Vessel with a Blanket,

Blanket, that the steem may not go out, and it will draw blisters, out of which (being cut) will come much water and corruption; a little fresh butter will quickly heal them again; if the cure be not perfect the first time, do so often.

109. *A knitter for Wounds  
or Ruptures.*

*Dandelion*, (or to write better French, *Dent-de-lion*; for our Country-Blades are so nice, that they scorn to call it by the plain English name, *Lyons-tooth*) being boiled in water, is a special remedy for the knitting of wounds, as also for the cure of Ruptures, the decoction being drunk, and the boiled herb applied to the grieved place.

100. *To cure Ulcers.*

Put unslaked Lime into a clean new earthen vessel, till the vessel be almost half full; then having heat some water boiling hot in a clean new vessel, pour it into the Lime till the Vessel be full, take off the scum from it clean, and let it stand till the Lime be settled at the bottom; then pour off the clear-water, and keep it in a glass close stopped.

This is a marvellous Water for the cure of Ulcers, and chiefly such as spring from the French-Pox, by dipping a linnen cloth in it, and laying it as a Plaister over the sore; it draws the corruption out of Ulcers and putrified Sores, cleanseth them, and takes away the inflammation of them; this water *Mizaldus* extols to the skies.

111. *To provoke the Birth.*

• A dram of Mirrh given to drink in warm Wine

Wine brings forth the Child, alive or dead.

*Pet. Hisp.*

112. *Against the Tooth-ach.*

A piece of the root of Crowfoot, either put into the tooth, if it be hollow, or otherwise applyed to it, instantly easeth the pains of it.

113. *To cleanse the breast and clear  
the Voyce.*

Centaury taken, either the juyce or powder of it, clears the Voice, and cleanseth the breast mar-vellously.

114. *Against the Gout.*

Pigeons dung boiled in Wine till the Wine be consumed, and then applied Plaisterwise to the Gout, takes it away (being used morning and evening in four or five days).

115. *Against the Pleurisie, and tough Flegm.*

Nettle-seed beaten into powder, and taken with Syrup of Violets, cleanseth the stomach of tough and hard Flegm, and helps the Pleurisie.

116. *A present cure for the Gout.*

If the pain of the Gout be very outragious, take a dram of *Opium*, two drams of Saffron; mix them with four or five yolks of Eggs, and plaister the same upon the grief, it will not only asswage the pain, but also dissolve the corruption.

117. *To cure the Piles or Hemorrhoids.*

Heat two or three Bricks red-hot, then put them in a Pan under a close-stool, and pour a little Vinegar upon them, and let him that is troubled with the Hemorrhoids (commonly called the Piles) sit over them, and receive the Vapours up his fundament.

118. *Against the Gout.*

The juice of Broom-flowers, of *Scala Cæli*,  
com-

## Culpeper's last Legacies,

commonly called *Solomon's seal*, and of Honey, of each alike quantity; boiled to the thickness of Honey, makes a sovereign Ointment for the Gout.

### 119. Against the Tooth-ach.

A little Gun-powder tyed up in a rag, and held so in the mouth, that it may touch the aking tooth, instantly easeth the pains of the Teeth.

### 120. Against the yellow Jaundice.

Tye Saffron up in a little rag, and bind it to the Navel of one that hath the yellow Jaundice, it gives present help.

### 121. Against the Megrism or Head-ach.

Take the roots of Beets, and pare off the outer bark, then stamp them, and having pressed out the juyce, snuff some of it up your nose, and you shall find it wonderfully purgeth the head, and helps the Head-ach, Vertigo or diziness in the head and Megrism.

### 122. To Cure the King's-evil.

*Cardonius.*

The foot of a great living Toad being cut off when the Moon is void of course, and hastens to the conjunction of the Sun, cures one of the King's-evil, being hung about their neck.

### 123. To stanch Blood.

Tye up a Spider in a linnen cloth, and there bruise her a little, and hold her near the nose that bleedeth, but touch not the nose with the cloth, and the bleeding will cease; the reason is because a Spider is so extreamly contrary to the blood of Man, that it flies back from its Enemy: Oh *Campanella*, how acute was thy judgment! how is the world beholding to thee!

The truth of this Aphorism appears in that a Cob-

Cob-web, which is but the excrement of a Spider, will stop the bleeding of a wound.

124. *Another for the same.*

An approved remedy to stop bleeding, which I have proved my self, is this: Dry some of the parties blood in a fire shovel to powder, which is quickly done, and apply it to the place, *viz.* if the nose bleed, snuff it up in it; if by the wound, apply it to it.

125. *Against the bloody Flux.*

The blood of a Hare dried, and taken inwardly, helps the Bloody-Flux.

126. *Another.*

So doth the bones of a man or woman taken in powder, the Sex considered.

127. *Another.*

Also one experience of mine own invention give me leave to quote, for a Bloody-flux.

Take new Tobacco-pipes that were never used, beat them to powder; and give a drachm of them at a time, in any convenient liquor, morning and evening; but so soon as the Fux is stopped, leave off.

This I found out in this manner: when I was a Prentice, A Gentleman in Tower-street gave a poor Boy money (as I remember, five shillings) to eat one groze of Tobacco-pipes, (which is twelve dozen) the Boy did it, but was troubled with such an astringency, that neither Clysters, nor any thing else would move him to stool, and so he died; whereupon I apprehended the thing, and have always used it, in the manner abovesaid, with good success.

128. *To cure the Gout.*

Take of black Soap, as much as is sufficient, J. Arden.  
mix

mix it with half the quantity of yolks of Eggs very well, then spread it upon fine flax, and apply it to the place grieved with the Gout; then take whites of Eggs, mix them with a little Wheat-flower, and wet a linnen cloth in it, and over it the former Plaister, and let it lie so four or five days, in which time you shall see the wonderful effects.

119. *To cure Imposthumes.*

Bruise Barly, dry Beans, and Liquorish, of each alike, in fair-water, and drink a good draught of the liquor, morning and evening, it breaks and cures any Imposthume.

130. *To expel Poyson.*

*Pet. Hisp.* Egrimony most wonderfully expelleth Poyson, and with great facility helpeth the bitings of venomous beasts.

131. *Against the Falling-sickness.*

The hoof of an Elk (called *Ungula Alcis*) hath a marvellous power against the Falling-sickness, either taken inwardly or born next the skin, whereof you have plentiful examples in *Lemninus*, *Mizaldus*, and *Johannes Agricola*.

132. *Against spitting of Blood.*

Torrified Rhubarb taken in the morning, is an admirable remedy for spitting Blood.

133. *Another.*

Syrup of Comfrey is also very profitable for the same infirmity, and in my opinion the best of the two, if any Vessel be broken.

134. *For*

134. For a Boyl, or Plague-sore.

Bay-salt, dried and beaten into fine powder, and well incorporated with Yolks of Eggs, is an admirable plaister for Boyls, Carbuncles, or Plague-sores.

135. Against the Jaundies.

The leaves or roots of Strawberries, eaten in pottage, is a marvellous remedy for the Jaundice.

136. Against Poyson.

Juniper-berries are a great counter-poyson. Dioscorides.  
Per Hisp.

137. For pain in the back.

Egrimony, Mugwort and Betony, both roots and leaves of each made into an Oyntment with Hogs grease, and Vinegar, is a notable and approved Oyntment for pains in the Back.

138. Against Fistulaes.

For Fistulaes, if they appear outward, tent them with the juyce of the herb Culver-foot [*pes Columbinus*] but if it be inward, drink the juyce of it.

139. For a Surfeit.

Betony boiled in Wine, and drunk, is a notable remedy for a Surfeit.

140. To procure Appetite.

Centaury, either boiled in Wine, or taken in powder four or five days together, wonderfully helps such as have lost their Appetite to their Viciuals.

141. To prevent poyson.

Whosoever drinks the powder of Betony in Wine every moraing, no poyson shall hurt him the day following.

142. To keep Hair from growing.

The dung of a Cat dried and mixed with *Vitis Mizaldus*.

H negar

*Culpeper's Last Legacies.*

negar till it be pretty soft, takes away hairs, and hinders their growing any more, the place being anointed with it.

143. *To help a Woman in Travail.*

Pet. Hisp.

Dragons bound to the privities of a Woman in labour, causeth her speedily to be delivered; but then you must quickly take them away, lest they draw down Matrix and all.

144. *Against Deafness.*

The grease of an Eel, boiled a little with the juyce of Housleek, and a little of it dropped into a deaf ear, recovers the hearing in a short space.

145. *Against a Fistula or Ulcer.*

Pet. Hisp.

The juyce of Plantane cast into an Ulcer or Fistula with a Syringe, heals it; and so also doth the juyce of Betony and Cinquefoyl.

146. *Against Deafness.*

An accurate and (in my opinion) famous remedy for Deafness is this: Take a great Onyon, and cut a little hole in the midst of it, then set it in the embers to roast, and fill the hole full of Sallet-oyl, and ever as it dries fill it up again, till the Onion be roasted well; then take off the outmost skin, and strain the Onion hard through a cloth, and save in a glass what you have strained out, which being dropped into the deaf ear, cures it.

147. *Against the falling down of the Fundament.*

For the falling down of the Fundament, a disease which some are almost perpetually troubled with all their life long, this do; take the tops of Red nettles, stamp them and boil them in a Pipkin in White-wine, till half the Wine be consumed; then let the diseased drink a draught of

of this Wine morning and evening, and apply the Nettles so boiled to his Fundament.

148. *Against the Stinging of Scorpions.*

Engrave the sign of a Scorpion in the stone of a ring, the Moon ascending in the Scorpion, and seal Frankincense with it, the Moon angular in the same Sign (I suppose the Southern is best, because that signifies Physick and help) this Frankincense thus sealed being drunk in Wine, instantly cures the Stinging of Scorpions, and for ought I know, by the same rule, the stinging and biting of any other venomous beast.

149. *Against Ulcers, Gout, Quartanes,  
French-Pox, Agues, and to fix Metals.*

Take white Soap, and when it is finely scraped *Falopius.* put so much good *Aqua vita* to it; put them into a large Retort, and lute a M<sup>r</sup>ge Receiver to it very well; distil it in sand, first with a gentle fire, then increase the fire by degrees, and there will come out an Oyl mixed with Water.

This Oyl is incombustible, and its vertues are *Remember Venus.* many both in Alchymy, to fix volatile medicines, and in melting, to incorporate Metals; but in Physick which is my present scope, it is of admirable and almost incredible vertue; for it asswageth all Swellings though of never so gross and clammy humours, healeth the malignant Ulcers, the Gout, Quartane-ague, French-Pox, dry scalded-heads.

150. *Against a Fistula.*

Egrimony is the herb appropriated for the *Pet. Hisp. Gordonius.*

cure of Fistulaes, use it which way you please, as you see occasion.

151. *To cure a Pin and Web.*

Break the great bone of the Goose-wing (the older the Goose is the better) and take out the marrow, with which anoint the Web or Pearl in the Eye, and it will take it away and restore the sight.

152. *To restore Sight.*

The herb and root of Tormentil boiled in Wine, and the Wine drunk, and the herb laid plasterwise upon the Eyes, restores the sight, though it have been lost many years.

153. *For short Breath.*

*Em. Ben. viii  
Paventin.* The roots of Hollioake, powdered and mixed with three times their weight in Honey, is an admirable remedy for shortness of breath.

154. *For Womens Breasts that are swelled  
(a usual thing to young Nurses.)*

*Lady Owen.* Take and bruise nine Wood-lice (called by some Hog-lice; by others Sows) let them remain all night in eight or nine spoonfuls of drink; in the morning strain it, and let the Woman drink it up at one draught, and lay to her breast a Linnen-cloth, warmed and doubled three or four times; the next morning let her take eight of the said Lice used as before, the next morning seven, still diminishing one every morning, till she comes to take but one.

If her Breast be not well by that time, let her increase them one by one every morning, as before she substracted them.

155. *For a Swelling.*

Take Linseed, Brooklime, Chickweed, and Ground-

Groundsel, and Wheat-bran, of each a handful, boil them in a bottle of White-wine to a Cataplasm (which the vulgar call a Pultis) and lay it to any member that is swollen, and it will take away the swelling speedily.

156. *For a stinking breath.*

Let him whose stinking breath proceeds from his stomach do this and be well.

Bruise two handfuls of Cummin-seed very well, and boil it in a bottle of White-wine to a quart, and drink a good draught of it, morning and evening, and in a fortnight it will help him.

157. *To take off Warts.*

Put the feet of a Hen in hot embers till the scales come off, then rub your Warts with those scales, and they will be gone. *Pet. Hisp.*

158. *To clear the Spirits and Complexion.*

Beat a pound or two of Hemp-seed very well, then moisten it with a little Wine and set it over the fire in an earthen pan well glazed, till it be so hot you cannot endure your hand in it, then put it into square baggs, and press the Oyl out.

It is a very precious Oyl, for taken inwardly, it makes men pleasant and merry, valiant and hardy, fierce to fight, void of fear, outwardly by Unction, it giveth a comely face.

159. *To cure the Gout.*

A pint of *Aqua Composita*, a Bullocks gall, and an ounce of Pepper, beaten very small, and all boiled to a salve, cures any Sciatica, Ach or Gout, being applyed to it, and changed once in twelve hours.

160. *To take off Warts.*

Both Egrimony and Purflain are such enemies to Warts that they will go away if they be but rubbed with the juyce of either of them.

161. *Against Swoln Cods.*

For Cods that be swoln, without any Rupture, this do; take of Cummin-seed in powder, Barley meal and Honey, of each a like quantity, fry them together with a little Sheeps-suet, and apply it to the Cod.

162. *For a sore swollen Throat.*

For a sore and swoln Throat, first rub your hands upon the bare ground, and then presently rub the Throat with it; do so oftentimes, and you shall quickly perceive both sorenes and swelling will quickly go away.

163. *To ripen and break a Boyl.*

Posset and curd is an excellent thing to ripen any Boyl, Carbuncle or Felon; and when it is ripe, there is nothing better to break it, than unslaked Lime mixed with black Soap.

164. *Against hot rheums in the Eyes.*

Fill an Egg-shell newly emptied with the juyce of Housleek, set it in the hot embers, and take the scum from it, then strain it and you have an excellent remedy for hot, burning, pricking eyes.

165. *To cure a Bruise.*

Egrimony, Betony, Sage, Plantane, Ivy-leaves, and Rose-parsly, boiled in Wine, and the decoction drunk, is a notable remedy for such as are bruised by falling.

166. *To prevent and break the Stone in  
the Bladder.*

If you burn Turpentine upon a hot plate of Iron,

Iron, and give two drams of it at a time in powder, in *Saxifrage*-water, it will break the stone in the bladder; also by taking it once or twice a week, it keepeth such safe from the stone as are subject to breed it.

167. *Against the Palsie.*

Lavender boiled in water and half a pint of the decoction drunk, morning and evening, helps such as have the Palsie.

168. *To cure the Strangury.*

Take a pint of *Aqua Composita* and put a handful of Ivy-leaves into it, and stop it close, and they will confurne in it; two or three spoonfuls of it taken at a time, is a most excellent remedy for the Strangury.

169. *Against the Sciatica.*

Take a pound of black Soap, a pint of Sallet-oyl, half a pint of *Aqua vita*, a quarter of a pint of juyce of Rue, boiled together till it be thick, makes an admirable plaister for the Sciatica; remove it not in two or three days.

170. *Against cold Aches.*

Take of the Wood of Ivy, cut it in little pieces, of Ivy-berries, and the gum of Ivy, of each a like weight; let the Wood be dried, then put it in a pot that hath two or three little holes in the bottom; then set another pot up to the brim in the Earth, and put the bottom of the first pot into the mouth of the last, luting it round with paste, so that the uppermost pot that holds the ingredients may be all above the Earth; then make a fire round about it, and there will a black Oyl distil into the nether Vessel, very soveraign for old Aches and pains coming of a cold cause.

Rogierius, &  
Euenimus.

## 171. To cure the Dropſie.

Empty an Egg of all the white, and fill up the void place of the shell with the juyce of Flower-de-luce; then warm it a little in the hot embers, and give it every morning to one that hath the Dropſie, and it makes them avoid the Hydropical humour downwards.

## 172. An admirable Medicine to stop Fluxes of Blood in any part of the body, the Menſtruaſ in Women, any Aches, Impediments in the Back and Liver, it allays the heat of Fevers, and cauſeth ſleep.

*Galen.* Take Cinnamon, *Caffia lignea*, Opium, of each two drams; Myrrh, white and long Pepper, of each one dram; Galbanum one dram; all being beaten into powder that can be beaten, make it into a maſſ, with clarified Honey, and let the party diseased as before, take two pills of it, no bigger than a pea, at night going to bed.

## 173. To expel a dead Child.

*Wecke?*

Take the quantity of an Almond of a Bulls gall, and mix it with two or three ſpoonfuls of Wine, and let a Woman that hath a dead Child in her body, drink it, and ſhe shall instantly be delivered.

## 174. An exellent Oyl for old Wounds, Sores, Issues, Ulcers, Aches, pains in the Back, Hemorrhoids, Gout.

*Apparatus quo  
fed by  
George Ba-  
ker.*

Take of old White-wine a quart, old Oyl three pints, *Carduus Benedictus*, Valerian, Sage with the flowers, if you can get it, of each a quarter of a pound; of the leaves and flowers of Saint Johns-wort half a pound, let the Herbs and Flowers

Flowers be infused in the Oyl and Wine four and twenty hours, then boil it in an earthen vessel, well glazed, or a brais vessel, till the Wine be consumed, stirring it now and then for fear of burning; then take it off, and strain it, and add to it a pound and a half of *Venice Turpentine*, and boil it again a quarter of an hour; then add to it, *Olibanum*, five ounces; Myrrh, three ounces; *Sanguis Draconis*, one ounce; let it boil a little till the Myrrh be dissolved, then take it off, and when it is cold, put it in a glass; stop it close, and let it stand in the Sun ten days before you use it.

**175. To break the Stone in the Kidneys.**

The body of a Birch-tree, cut down in the spring-time and laid in the fire, doth yield great store of water, which water being drunk is of wonderful force to break the stone in the Reins.

*Matiol.*  
*Dioscorides.*

**176. Against Fits of the Mother.**

The smell of Bitumen, Rue, or the smoke of it burning, is of wonderful force against the fits of the Mother.

*Mizaldus.*  
*Monardus.*

**177. To ease the Gout-pains.**

The leaves and bark of a Willow-tree sopp'd in Wine, doth ease the Gout, being bathed with it.

**178. Against the Head-ach.**

A Diamond held to the head to the aches, quite takes away the pains thereof.

*Hollerino.*

**179. A-**

## 179. Against watery Eyes.

*Mizaldus.*

Pieces of Amber tyed to the nape of the neck, helps the watering of the Eyes.

## 180. Against distillations of the Throat.

*Mizaldus.*

The same hung about the neck, helps distillations of the Throat.

## 181. To make the skin white.

*Mizaldus.*

Letharge of Silver boiled in Vinegar, and the skin washed with it, makes it exceeding white.

## 182. To cure a lame Beast.

If any great Beasts, as Horses, Kine, &c. be lame, mark where the lame or swelled foot doth stand, and cut up a Turf where the foot stood, and hang it up, if the weather be hot and dry, upon a white Thorn, else in the Chimney-corner; and as fast as that dries the swelling will cease, and the pain go away.

## 183. To take spots out of Clothes.

The water wherein Lavender hath been boiled, will take away any spot or stain out of any Cloth.

## 184. To strengthen the Heart and Back.

*Andreas  
ordulensis.*

Let the Image of a Lion be engraven in a plate of Gold, when Sol is in *Leo*; let not the Moon be taken hold the sixth House, nor yet the Lord of the Ascendent behold *Saturn* or *Mars*, (if it be not a disease System too rare to find) neither let the Moon be hold them; this strengthens the Heart being worn against it; as also pains in the back, being worn against that.

## 185. To break the Stone.

Also if Trochisks be made with *Olibanum* and Goats blood, and sealed with the said Plate, and health afterwards dissolved and drunk in White-wine, it surely breaks the stone in the reins and bladder.

## 186. Fo

186. *For the Memory, Brain, and Stomach.*

The whitest of Frankincense beaten in powder  
and drunk in White-wine, wonderfully increaseth  
the Memory, and is profitable for the brain  
and stomach.

*Razis.  
Mizaldus.*

187. *To cure a Quartane Ague.*

Any part of the Bone of a mans Arm, with the  
biggest end of a Goose-wing, being born about  
one that hath the Quartane-Ague, cures them.

*Micaldus,  
Gebor.*

188. *To make a Tooth drop out.*

The powder of Earth-worms, of Mice dung,  
and of a Hares tooth, put into the hole of a rotten  
Tooth, it will drop out without any instrument.

189. *To cure a Pin and Web in the Eye.*

There is a stone to be found in the head of a long Snail, which being beaten into fine powder  
and blown into the Eye, take away the Web,  
spots or other infirmities that annoy it.

*Mizaldus.*

190. *To preserve from Cold Diseases.*

A spoonful of *Aqua vita*, sweetned with Sugar (and a little grated white bread put in it, that it may not annoy the brain, nor harm the Liver) taken every day, preserves folk not only from Lemnian. Le-  
thargies and Apoplexies, but also from all Cold  
diseases.

191. *An excellent Cordial Water.*

Take one part of Gentian, and two parts of Centaury, bruise them and infuse them five days in a convenient quantity of Wine, then distil them.

This water being drunk preserves the body in health, resisteth the Plague, causeth a good colour, cures Imposthumes and Phthisicks, stuffings of the Stomach and Spleen; provoketh the Terms, purgeth Julius & Evonymus.

geth choler and corrupt blood, healeth inward wounds, and the biting of Venemous Beasts, and clears the sight.

*192. Against the Plague.*

Alexis.

A most excellent remedy for the Plague, is this; take Ivy-berries when they are ripe, and dry them, then take half a dram of the powder of them in Plantane-water, and sweat upon it.

*193. To cure a Tetter.*

Stamp Celendine, and apply it to any Tetter or Ring-worm, and it will quickly cure it.

*194. To cure a Spot.*

The same herb by like usage, will take away any black spot from any part of the body.

*195. To cure the Tooth-ach for ever.*

Let the party that is troubled with the Tooth-ach, lie on the contrary side, and drop two or three drops of the juyce of Rue into his ear, on that side his Teeth-ache, and let it remain an hour or two, it will not only take away the pain for the present, but he shall never be troubled with it after.

*196. To cure a sore Breast.*

For Womens breasts that are sore, beat a handful of Figgs well, and mix them with a little Hogs-grease, and apply it to the Breast as hot as can be suffered; if the Breast be ready to break, it will break, else not.

*197. To provoke Urine.*

Take good Saffron in powder, and mix it with as much Black-soap, and spread it on the fleshy side of a piece of Leather, and lay it to the Navel of one that cannot make water, and in one hour you shall see the effects of it.

198. To cure the Gout.

The roots of Holy-oak, stamped with Hogs-<sup>Pot.</sup> Hift.  
grease, and applied to the Gout, helps it in three  
days.

199. Against the Head-ach, and noise in the Ears ;  
and to fetch any thing out of the Ears.

Verjuyce sod, and put hot into a Tin-bottle,  
with a narrow-mouth, and the mouth of the bot-  
tle held to the Ear, that the fume may go up into  
the head, helps the Head-ach and noise in the  
Ears ; and if any quick thing be gotten into the  
Ear, it will quickly bring it out.

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# Treatise OF THE PESTILENCE

PREVISION,

With its PROVISION,  
PREVENTION,

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By *NICHOLAS CULPEPER*,  
Student in Astrology and Physick.

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LONDON,

Printed in the Year. 1684.

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A

# Treatise OF THE PESTILENCE

Considering the reigning and raging of this Disease in *London*, and divers other Towns and Cities in *England*, and that large experience I have had in it now these ten years, considering also the terrible horrour and affright that seizeth on most Men and Women to this day, (though the disease have been no stranger to *London* this twelve years) if the disease be but within a House or two of them, yea some if it be but in the Street as though they were all dead men, I thought good to write a small Tractate of the Disease studied from the grounds of Physick, and confirmed by daily experiences to leave behind me for the benefit of Posterity, or my Survivers, be they who they will, which may be as a present and a more honest help to them than running away; for hereby their minds being guided by more true, charitable and neighbourly Principles, that they may do good to themselves and others, and

I

benefit

benefit they own experience in Physick, as I have done before them.

*Galen's three Adverbs, Cito, Longe, Tarde.*

And this small Treatise (for I hate prolixity) may stand them in as much and more stead than *Galen's three Adverbs, Cito, Longe, Tarde, to Run away quickly, and far, and, To return not in a long time*; which he saith, (though untruly) is worth three Apothecaries shops well furnished.

*Cause three-fold.*

*Cause 1.*

The causes of this disease are three, yet all subservient, the one to the other.

The first cause, is the great Conjunctions of the Superior Planets meeting in the Signs, ruling such and such Countries and Cities, or in Signs opposite, or squaring such Signs.

2. The second is a corrupted and unwholesome Air, which is caused by such meetings of the Planets.

3. The third is putrified humours, hot blood, adust, and burned, caused by breathing in such corrupt Air; and if the diet before were perverse, it adds fuel to the fire, and fills the body with superfluous humours.

A word or two now to satisfie men concerning the common fear of Infection, which makes many rich men, which might and ought to maintain poor visited people; yea, many Physicians, whose duty it is to administer Physick to them, flee away, so that in time of great Infection, you may hear more cry out for lack of Bread, and means necessary, than for anguish of the Disease.

Hence also came that unnatural and inhumane custom of shutting up of Houses that are Visited, thereby saddening and dejecting their Spirits, and thereby making way for the disease; as I shall shew

shew anon; and taking men from their usual em-  
ployment, which is a digester of humours, and  
a preserver of health: Nay if the disease be In-  
fectious (as in their opinion it is) it is plain  
murder, to shut men up in an infected and mortal  
Air.

But I shall prove by solid Arguments, that the Pestilence is not infectious.

The Plague  
not infecti-  
ous.  
Arg. 1.

My first Argument I frame thus:

That disease that infecteth one man that com-  
meth near it, infecteth all men that come near it.

But the Plague infecteth not all.

Therefore it infecteth none.

The Minor is clear, as the Sun.

My Major I prove from the universal course of nature; The fire warmeth one man, it warmeth all; The water wetteth one man, it wetteth all, because their nature is so to do; a sword woundeth one man, it woundeth all that are struck with it; the universal current of nature runneth so; therefore the Plague, if it infect one man, must infect all.

But some will say, all mens bodies are not full object of humours; if they were, all would be infected.

I answer, then by my Opposites argument the fault lies in the humours that are within the body, not in the Infection which is without; if he flee, will these putrified humours continue in his body, and he remain in health? if so, how then comes Diseases?

Or will an infected Air change a Disease, (which would be but bad at the best) if so, shew a Rule in Physick, and I am satisfied.\*

But cleanse the body of these humours, let

\* You may  
find some  
notable  
Proofs to  
the contra-  
ry, in my A-  
strological  
Experiences

all men do so, and then come to a visited person, and then by my Opposites own confession, they will not be infected; and how then can the disease be infectious, and infect no body?

My second Argument I frame thus,

Arg. 2.

That Disease, the raging of which may be fore-seen by more secret causes in Nature long before it come, cannot be increased by visiting the sick, or diminished by abstaining from them.

But the Pestilence may and always is fore-seen long before it comes.

Therefore you will have it never the sooner by visiting those that are sick of it, nor escape ever a hit the longer by abstaining from it.

The Major is clear; for if the cause come, the effect must needs follow.

Signs of a  
plague to  
come.

For the proof of the Minor, I shall produce twelve Signs of a Plague to come, which appear some of them above a year, yea some of them above two years before it come.

1. The first is *Phenomena* in the Air, great meetings of superior Planets, whereby not only the time, but also the place where the Pestilence will most rage may be gathered, as this Autumnal Pestilence in *London* 1645. was by Mr *Booker* in his Almanack, for that year, which was penned at Midsummer, 1644; also by Mr. *William Lilly* his *Anglicus*, *Peace or no peace*, left at the Printers *Decemb.* 1644.

The learned in Astrology may satisfie themselves without me; also Blazing-stars, and other strange Meteors, and supernatural sights and apparitions in the Air.

2. The second is the changing of the seasons, hot weather out of its season, and cold out of its season,

son, hot and dry weather a long time, upon South-wind, and many rains upon Northwinds.

The third is, when the small Pox and Measels vex not only Children, but Men and Women of perfect age, especially in the Spring.

The fourth is, the wind holding a long time in the South or West.

The fifth is, a dark and troubled Air a long time, without either rain or clear weather, or if after a long drought, it rain without thunder.

The sixth, when women conceived with child, do suffer abortion for every light and slight cause.

The seventh is, when in Summer time after rain, abundance of Frogs of divers colours gather together.

The eighth is, when a great number (more than ordinary) of flies, spiders, and creeping things, are seen in the Spring.

The ninth is, death of four-footed Beasts and fishes.

The tenth is, Birds forsaking their nests and leaving their eggs there.

The eleventh is, dearth of corn and grain.

The twelfth is a hot and moist temperature of the year.

But say some, if the Plague be not infectious what is the reason when it comes into a house, sometimes all the house are sick of it, and sometimes die of it?

This might be sufficiently answered by a retortive; If so be the Plague be infectious, what's the reason, many times but one in a houle hath it, and all the rest, though perhaps they keep a worse

*Answe.  
All Diseases  
come by ill  
directions;  
therefore  
not by in-  
fection.*

Else no Nativity can safely be verified by accident.

diet, yet escape? any that hath any judgment in Nativities can give a reason of it easily.

Well, be it infectious or not infectious, prevented it may be as many other demonstrations of the Planets, if discretion be used, and therefore now to the purpose.

*Prevention.*

1.

And in the first place, let such as would avoid this Disease, avoid the fear of it; for fear changeth the blood into the nature of the thing feared, the imagination ruling the spirits natural, as is manifest in Womens conceptions.

2.

Secondly, let your body be kept soluble; if it be not so naturally, take a scruple of *Pillula Ruffi Pestilentiales* at night when you go to bed.

3.

Thirdly, if your body be full of blood, bleed so much as strength and age permit.

Take a spoonful of Vinegar of Squils, \*three or four times a day, viz. at ten of the clock; after dinner, at four in the afternoon, and after Supper.

4.  
\*Fewer  
times will  
serve the  
turn.

5.

Take the quantity of a Hazel-nut of this Electuary invented by *Mithridates*, that renowned King of *Pontus*, and the first Author also of that Electuary that bears his name to this day [ *Mithridate,* ] every morning, often also used by the Emperour *Charles the Fifth*; of the vertues of which I have had large experience; it is thus made: Take of green Rue, gathered in the hour of *Sol*, half a handful, blew Figs six and as many Walnuts, with forty Juniper-berries, and a little Bay-salt, beat into an Electuary.

6.



Let all passions and perturbations of mind be avoided, together with all violent motions, for these inflame the blood, so also doth drinking much Wine.

7.

Let the House be kept clean and pure, and always a good fire in it.

Let

Let the Diet be of good juyce quick of digesti-  
on, and let him eat sharp things with his meats,  
such as Vinegar, Verjuice, Oranges, juyce of Lem-  
mons and Citrons, or Pomegranates; let all fruits be  
avoided, except such as are fowre.

Let not the Stomach be charged with excess of  
meat or drink.

In Summer-time let the blood be cooled with  
cool herbs, as Endive, Lettuce, Purslain, Succory,  
and let the drink be Whey, clarified with them.

Let him use the smells of Laudanum, Strax, Ca-  
lamitis, Camphire, Cinnamon, Nutmegs, wood of  
Aloes, liquid Storax, &c.

Lastly, these things are preventional being taken  
inwardly, and resist the Disease, *consideratis consi-  
derandis*, viz. Angelica-roots, Zedoary, Bole-  
Armenick, Terra Lemnia, Mithridate, Treacle,  
Tormentil, and Petasitis-roots, and Citron-pills,  
with many other things too tedious to rehearse.

And thus much for Preventions.

I come now to Provision for it, when Preventi-  
on is too late.

And first of all that Provision may be timely, I  
begin with the signs of one infected, which are  
Twelve signs  
of one infec-  
ted.

The first is when the outward Members be cold,  
the inward Members being burning hot.

The second is heaviness, weariness, sloth and  
indisposition of the whole body, and difficulty in  
breathing.

The third is pain and heaviness in the head.

The fourth is carefulnes of the mind and sad-  
ness.

The fifth is a marvelous inclination to sleep, for  
the most part, for sometimes watching and raving  
ver them.

6. The sixth is a frowning eye.  
 7. The seventh is loss of appetite:  
 8. The eighth is immoderate thirst, and often vomiting.  
 9. The ninth is bitterness and dryness of the mouth.  
 10. The tenth is a pulse swift, small and deep.  
 11. The eleventh is Urine for the most part turbulent, thick and stinking, although I have seen the Urine of some that from the beginning of the disease, to the time of their dissolution, differed nothing from the Urine of healthy men; and indeed the Prognostication, in my opinion, was the worse; for I (as yet) never knew but two, whose Urine was so, and both were delivered by death, and not preserved by Physick; and therefore considering that *Urina est meretrix*, you must have an eye to the precedent and subsequent signs and sign,

12. The twelfth and most certain sign of all is, if there appear risings behind the ears, under the arm-holes, or in the groin, without any manifest cause known, or if Carbuncles arise suddenly in any other member.

*Prognostica.* These when they rise shew nature is strong and able, because it thrusteth the venom from it in the beginning of the sickness, yea many times before the body perceives it self sick.

These Carbuncles appearing, shew which of the Vitals is most affected with the malady, for if they appear about the ears, the brain is most annoyed, because that is the purging place of the brain.

If the rising appear under the Arms, the malady lyeth heaviest upon the Heart, for that is the purging place of the Heart.

But if it appear in the Groin, the Liver is most infected; for the Groin is the purging place thereof.

But if no rising at all appear, it fore-shews weakness of nature, and is most dangerous; for nature is weak, and not able to expel the venom.

When those spots appear that are called Tokens, they shew the whole Blood universally is corrupted; but of these hereafter.

If you feel your self infected, first upon a full stomach, take a Vomit presently:

Cure.  
Vomit.

Also in the beginning of the disease, let him bleed on that side that the rising appears, if it appear in the Neck, bleed him in the *Cephalica* on that arm, viz. if it be on the right, bleed him in the right arm; if on the left side of the Neck, on the left arm.

If the rising appear under the Arm, bleed him in the *Basilica* of the Arm on that side the Carbuncle appears.

But if it appear in the Groin, breath the vein in the Ancles of the same side.

If none at all appear, consider which parts are most grieved with pains and aches, and proceed in blood-letting, according to the former rules.

Sweating also is a Sovereign remedy, which you may effect by some such medicines as these, Mithridate, Venice-Treacle, *Mattiolius* his great Antidote, his Bezoar-water, Serpentine roots, *Eleutherium de Ovo*.

Let his blood be cooled with this or the like Julep, and let him drink no other drink.

Take of Harts-horn and Ivory, of each an ounce and a half; of the flowers of Violets, Borage, Bugloss, Clove-gilly-flowers, Rosemary and Marigolds,

golds, of each two drams; of the the roots of Petasitis and Zedoary, of each three drams; of the roots of Scorzonera one ounce, boil them all in a bottle of Water to a quart, adding toward the end of the decoction, of Saffron and Chochaneal, of each ten grains; strain it and add to the decoction Syrup of Violets, Clove-gilly-flowers, and *Melissaphylli Ferentii* of each an ounce, Oyl of Sulphur twelve drops, let him drink a draught of it so often as he is a-dry.

**Glysters.** If he be astringent, keep his body soluble with Clysters.

**Cordials.** Refresh and strengthen him with Cordials, such be *Confectio de Hyacintho*, *Confectio Alchermes*, *Elixirium de Ovo*, species *Cordiales temperatae*, *Trochisci Galli Moschatae*, *Magisterium*, *Perlarum & Corallarum*, *Pulvis Gasconia*, *Bezoar orient.* these or any of these, consideratis considerandis.

**Sleep.** Provoke him to sleep with *Diascordium*, if he sleep not; but have a care of *Opiates* in the beginning of the Disease.

If he vomit much (as some vomit up all they do eat and drink) stay it with *Spiritus menthae*.

**For risings.** If swelling arise, consider first whether it be likely to break, or not, that you may know; if it lie deep in the flesh, and look white, it is not likely to break; you must then anoint it with Oyl of Lillie or Chamomel.

If it rise to a head, look red, and lie not deep, it will break; then take a young Pigeon, pull off the feathers from his tail, and hold her bare fundament to the swelling, and it will draw out the venome.

**Venice-treacle attractive.** Some lay *Venice-Treacle* to it, and with good success; for *Venice-Treacle* draweth the poison to

to it, and doth not cast it from it, as some Physicians ignorantly affirm; for proof of which consider, that all hot things are of an Attractive quality; Treacle is hot, therefore Attractive. All Purges draw the humour to them, and having gotten it together, nature casts it out; for Rhubarb, that purgeth Choler, is purely Cholerick it self, and therefore draws its like; so *Venice-Treacle* draws the venomous humour to it self, and having gotten it into the tunicle of the Stomach, or other place far from the Vitals, nature will deal well enough with it.

Secondly, if the Attractive faculty be hot and dry, Arg. 2.  
then must all hot and dry things be Attractive; but  
the Attractive faculty is hot and dry.

Thirdly, if the original of all heat be attractive Arg. 3.  
so are the Branches.

But the original and root of all heat is attractive,  
as the Sun; so then are the Branches.

But enough (perhaps too much) of this.

Sometimes the Swelling falls down again, and is  
black, and that comes through cold taken, and is a  
desperate sign; for you must be very careful of  
cold in this disease.

But when it is too late to prevent, the remedy  
is presently to take a Pigeon, and with a sharp  
knife, cut her through the breast to the back; break  
her open, and apply her (yet alive) to the place.

If this do no good, apply a Cupping-glass to  
the place, for though this remedy be desperate,  
yet I have known it save a mans life.

When the sore is broken, apply a Melilot-plai-  
ster to it, and tent it with *Linimentum Arcei*, and  
make no great haste to heal it up.

Lastly, if Tokens appear, (which by most igno- Tokens.  
rant

rant People is affirmed, and firmly believed to be an infallible sign of death; although I know two living at this time, and four or five more, since the writing of this in *London*, that were full of them, and yet recovered:) first, I will tell you what I knew my self; a young man was let blood after he had the Tokens upon him, whereby part of the corrupted blood was let out, and the rest cooled, and he lived above a fortnight after, and then died; his Father denying to let him have any Phy-sick in all that time, because he said he was marked for Death; whereas Cordials, and nourishing Di-ets might happily have preserved his life.

Another remedy for those that have Tokens, is something more desperate, which is this; whilst natural heat remains, wrap him up naked in a blanket wet in cold water; and that will set him in a most violent sweat, and purge out the corruption from the blood.

*Venitque Salutifer Orbi.*

N I C H . C U L R E P E R .

C O M -

*COMPOSITA;*  
OR, A  
**SYNOPSIS**  
OF THE  
Chiefest COMPOSITIONS  
Now in use with our Physicians, both  
**CHYMIST & GALENIST.**

Being the second Part of the Physical and  
Chyrurgical Remains, commonly called,  
*The Last LEGACY.*

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COLLECTED  
By *NICHOLAS CULPEPER,*  
Student in Astrology and Physick.

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*L O N D O N,*  
Printed in the Year. 1684.

131:11



**H**aving not long since drawn a Synopsis of Simples, I intend now to do the like by the most usual Compounds now in use; which if it serve for no other use, yet it will be a good Preparative to other Studies of greater consequence.

In this I shall observe this Order.

<i>Of Waters</i>	Chap. 1.
<i>Of Syrups</i>	2.
<i>Of Wines</i>	3.
<i>Of Oyls</i>	4.
<i>Of Electuaries</i>	5.
<i>Of Conserve</i>	6.
<i>Of Salts</i>	7.
<i>Of Pills</i>	8.
<i>Of Troches</i>	9.

This is the Method, now to the Matter.

C H A P.



## C H A P. I

*Of WATERS.*

Waters either { Alter.  
Purge.

By altering they {  
 cool { Blood.  
 heat { Choler.  
 Flegm.  
 Melancholy.

Cool the Blood over-  
heated, as waters of

Lettuce.  
 Purflain.  
 Water-Lillies.  
 Violets.  
 Sorrel.  
 Succory.  
 Fumitory.  
 Endive.

Cools

Head	Night-shade. Lettuce. Water-Lillies. Poppies.
Breast	Violets. Poppies. Colts-foot.
Cools Choler in the Heart	Sorrel. Quinces. Water-Lillies. Roses. Violets. Bark of Walnuts.
Stomach	Quinces. Gourds. Roses. Violets. Nightshade. Sengreen. Or Houleek.

K

Cools

		Endive. Succory.
Liver		Night-shade. Purflain. Water-Lillies.
Cools Choler in the	Reins and Bladder	Endive. Winter-Cherries. Plantane. Water-Lillies. Melons. Gourds. Citruls. Strawberries. Sengreen. Grass. Blaek-Cherries.
Matrix		Endive. Lettuce. Water-Lillies. Purflain. Roses.

Head

Head	Betony.
	Sage.
	Margerame.
	Camomel.
	Fennel.
	Calaminth.
	Lillies of the Valley.
	Rosemary flowers.
	Primroses.
Heat Flegma in the	Eyebright.
	Maidenhair.
	Betony.
	Hysop.
	Horehound.
	Carduus.
	Orris.
	Scabious.
	Bawm.
Breast	Tobacco.
	Self-heal.
	Comfrey.
	Wormwood.
	Mints.
	Fennel.
	Cinnamon.
	Mother of Thyme.
	Marigolds.
Stomach	

Heart	Cinnamon. Bawm. Rosemary.
Liver	Centaury the less. Wormwood. Origanum. Agrimony. Fennel.
Spleen	Birthwort. Water-cresses. Wormwood. Calaminth. Gentian.
Heat Flegm in the Reins and Bladder	Rocket. Nettles. Saxifrage. Rhaddish. Pellitory of the wall. Cinkfoyl. Burnet. Elicampane.
Matrix	Mugwort. Savin. Pennyroyal. Calaminth. Lovage.

Head

Heat Melan- choly in the	Head	Hops. Fumitory.
	Breast	Bawm. Carduus.
	Heart	Borage. Bugloss. Bawm. Rosemary.
	Liver	Cichory. Fumitory. Hops. Asarabacca.
	Spleen	Doddar. Harts-tongue. Tamaris. Thyme.

## C H A P. II.

## Of SYRUPS.

Concoct vide Pag. seq.

Syrups

Purge

Mixt hu-  
mours.

Roses.  
Violets.  
Peach-flowers.  
Cichory with Rhu-  
barb.

Briony.  
Hermoda&gyls.  
Oximel.  
Julianizans.  
Helleboratum.

Dyascereos.  
Diacnicu.

Syrups

Head	{ Water-Lillies. Poppies.
Breast	{ Violets. Jujubes. Juyce of Pomegranates.
Syrups concoct Cholcr in the Stomach	{ Vinegar. Pomegranates. Sour Grapes. Roses. Quinces. Mirtles.
Heart	{ Sorrel. Wood-Sorrel. Juyce of Oranges, Lemmons and Citrons.
Liver	{ Endive. Succory

Head	{ Betony. Stoechas.
Breast	{ Hysop. Horehound. Maidenhair. Coltsfoot. Scabious. Betony. Liquoris.
Syrups conco- cting Flegm.	{ Bizantinus. Bawm.
Heart	{ Wormwood. Mines. Oximel. Simplex, Compounds and Scilliticum.
Stomach	{ Of the opening roots. Agrimony.
Liver	{ Mugwort. Calapinth.
Matrix	{

Melancholy in the	Heart	Juyce of Apples.
		Borage and Bugloſs.
		Citron-Pills.
		Bawm.
Liver and Spleen		Epithimum.
		Hops.
		Fumitory.

### CHAP. III.

#### Of WINES.

Wines	{	Concoct.
		Purge.

Wines

		Place.
		Property.
Wines concoct according to		
Head	Bettony. Sage. Rosemary. Fennel. Stœchus. Eye-bright.	
Heart	Borage. Bugloss. Bawm. Hippocras.	
According ing to place Wines heat the	Wormwood. Stomach { Black-Cherries . Hippocras.	P
Liver and Spleen	Germander. Tamaris.	
Reins and Bladder	Winter-cherries. Sage.	

In pro-  
perty  
they { bind  
provoke sweat & Guiacum.  
resist poysen { Zedoary.  
Roses.

Purge { Flegm { Vinum scilliticum.  
Acetum scilliticum.  
Choler & Rhubarb.  
Melancholy & Black Hellebore.  
Water { Spurge.  
Walwort.

## C H A P. IV.

## O F O Y L S.

Oyls are chiefly for an external use, and  
so they alter according to { quality,  
ding to { property.

In their quality they are { hot.  
{ cold.

Oyls heating the	Stomach	Mint. Wormwood. Mastick. Spikenard.
	Liver	Bitter Almonds. Wormwood. Spikenard. Mastick.
	Spleen	Capers. Spike.
	Joyns	Spikenard. Rue. Nuts. Nutmegs.
		Heat-

Heat the Nerves as Oyl of

Pepper.	Mastich.
Euphorbium.	
Elicampane.	
Earth-worms.	
Marjoram.	
Costmary.	
Lovage.	

Stomach

Quinces.	
Mirtles.	
Roses.	

Breast

Violets.	
Water-Lillies.	

Oyls cooling the

Liver	Violets.
	Water-Lillies.

Reins

Lettuce.	
Water-Lillies.	

Womb

Quince.	
Water-Lillies.	
Mirtles.	
Gourds.	

Oyls heating the Head, are of

Rosemary.	
Betony.	
Vervain.	

Oyls

Oyls cooling the head are of { Fleabane.  
 Poppies.  
 Mandrakes.

Oyls altering in property.

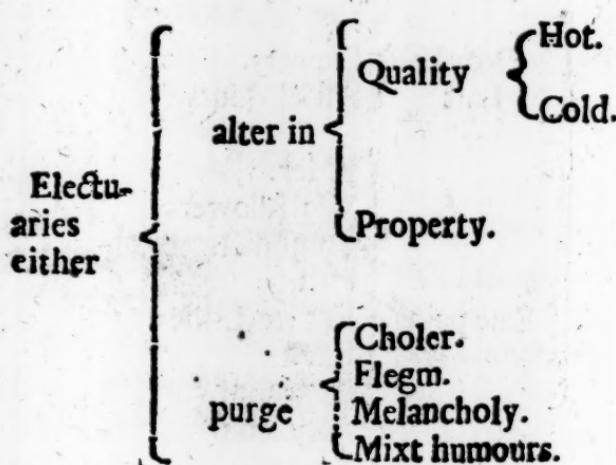
Binde	{ Wormwood. Mints. Mastich. Mirtles.
Loosen	{ Linseed. Storax.
Loosen	{ Sweet Almonds. Sallet-Oyl.
Rarifie	{ Dill. Camomel.
Digest	{ Bitter Almonds. Nuts. Rew.
Cleanse	{ Myrrhe. Tartar. Wheat. Eggs. Elder. Rhadishes.

So they

Glutinate	Myrrhe. Tobacco, Balsom. Maudlin.	
Provoke sleep	Mandragus. Poppy. Henbane. Water-Lillies.	
In pro- perty they	Break the Stone	Citron-seeds. Scorpions. Cherry-Kernels.
Provke Lust	Emmets. Fistick-Nuts.	
Ease pain	Elder. Wall-flowers. Camomel. Dill. White-Lillies. Bay. St. Johnswort. Populeon. Foxes. Dwarf-Elder.	

## C H A P V.

## O F E L E C T U A R I E S .



Electu-

Electu-  
aries  
heating  
the

Head	Confectio anacardina. Diamoschum. Diambra. Diacorum. Diapeonias: Pleres Arcoticon. Theriaca diates.
Breast	Diairis. Diapenidion. Diahysopum. Diaprassimum. Diacalaminthum.
Heart	Arom. Rosatum. Arom. Caryophyl. Dianthon. Diaxyloaloes. Diamargariton. El. de gemmis. Lætificans Gal. Conf. Alcherm. Conf. Liberantis. Pler. Arcoticon.

L

Electu-

Electu-  
aries  
heat-  
ing the

Stomach	Arom. Rosatum.
	Diagalanga.
	Dianysum.
	Diacymnum.
	Diacinnamónum.
	Diagingiber.
	Diaspoliticon.
	Diatrion piperion.
Liver	El. è baccis lauri.
	Rosata novella.
	Dialacca.
	Diacurcumá.
Spleen	Diacalamithes.
	Diacinnamonum.
	Diacapparis.
	Diocostum.
Matrix	Diacalaminthum.
	El. è scoria feri.
	Diambra.
	Diacalaminthum.
Cool	El. è gemmis.
	El. ex Assa foetida.

Cool

Head & Diacodion.

Breast } Diapapaver.  
} Diatragacanthum fri-  
gidum, & resumpti-  
vum.

Heart } Diarrhodon. Abb.  
} Diatrion sanct.  
} Diamarg. frig.  
} Conf. de Hyacyn-  
tho.

Liver } Triasantalum.  
Spleen }  
Matrix }  
Joynts } Diarrhodon.

Bind } Diacodion. Abb.  
} Micleta.  
} Tryphera minor.

Break the } El. Reginæ.  
Stone } Lilliontribon.  
} Decineribus.

In pro- perty	provoke lust	Diasatyrion. Diacorum. Tryphera Saracent.
	resist poi- son	El. de ovo. Mithridate. Treacle. Antidotus Matthioli. Athanasia.
Purge	Gently	Cassia { with Senna. without.
		Diacatholicon.  Diaprunum simplex. El. Lenitivum.
Strongly, see pag. seq.		

Choler { El. è succo Rosarum.  
Diaprunum.  
Solutivum.

Flegm { Benedict. Laxativum.  
Diaphoenicum.  
Indum Elect.  
Diatur- { Majus.  
bith { Minus.  
Hiera picra simp.  
Hiera cum agar.  
Hiera Pachii.  
Hiera Diacolocynth.

Melancholy { Confectio Hamech.  
Hieralogodium.

Mixt hu-  
mours { Diacarthamum.  
Diaturbith cum  
Rhubarb,

CHAP. VI.  
OF CONSERVES.

Con-  
serves  
heating  
the

	Rosemary-flowers.
Head	Betony.
	Eyebright, Sage- flowers, Laven- der-flowers.
	Marjoram. Peony.
Breast	Hyssop. Bawm. Maidenhair.
	Borage.
Heart	Bugloss } flow- Rosemary } ers. Bawm.
	Clove-Gillyflowers.
	Wormwood.
Stomach	Elecampane. Mints.
Spleen	Cetrarch. Fumitory.
Liver	Wormwood. Fumitory. Elder-flowers.

Con-

Con-serves heat-ing the	Womb	{ Marjoram. Bawm. Rosemary-flowers.
	Joyns	{ Stœchas. Rosemary-flowers.
Head		{ Water-Lillies. Roses. Violets.
	Breast	< Violets.
Con-serves cooling the	Heart	{ Sorrel. Woodforrel. Roses. Violets.
	Stomach	{ Roses. Violets.
Liver		{ Endive. Succory, Roses. Violets,
	Spleen	{ Roses.
Reins	Womb	{
	Joyns	Violets.

## C H A R . VII,

## O F S A L T S .

Salts purge by	Coughing	{ St. Johns-wort, Polypodium.
	Urine	{ Camomel. Wormwood, Gentian. Restharrow. Broom. Bean-cods.
	The Womb	{ Mugwort. Bawm. Chelandine,
	Sweat	< Guaiacum.
	Salts ease pain, as of	{ Mans Stags Goats } > blood,

Cleanse,

Cleanse, as salt of Urine.  
Honey.  
Vinegar.

---

### C H A P. VIII.

#### OF P I L L S.

Bind, as Pills of Bdellium.

The  
Pills I  
here  
treat of,  
either

Ease pain,  
as Pills of

Opium.  
Laudanum.  
è Styrace.  
è Cynoglossa.  
Scribonii.

or Purge.

Pills

Choler	from the Head, as	Aureæ. Arabicæ.
	from the Liver	Rhubarb. Agrimony.
Pills purge	from the Head.	Cochiaæ. Hiera cum Agarico. Alhandal.
	from the Breast.	Agarick. Hiera cum Agarico.
Flegm	from the Stomach.	Alephanç. Maſtick. Stomachicæ. Rusſi.
	from the Joynts	Hermodactyls. Athriticæ. Fœtidæ. Sagapenum. Opopanax. Sarcocolla.

Pills

Melancholy from the Liver and Spleen	{ Fumitory. Indi. Lapis Lazuli.
Pills purge	{ Head
	{ Sine quibus esse Nolo. Luces Majores. Cochiæ.
Mixt hu- mours	{ Stomach
	{ Affaireth. Turbith. Imperial. Ruffi.
Liver	{ Detribus. Alkekengi.
All parts	{ < Aggregative.

## CHAP. XI.

## OF TROCHES.

[Alter, vid. pag. seq.:

Tro-  
ches

Purge	Choler & Rhubarb.
Flegm	De Agarico. Agaricus. Trochiscatus, Alhandal de Scilla.

Troches alter according to { Quality.  
Property.

In

In quality they are	{	Hot, as of	Lignum Aloes.
			Saffron. Crocomagma.
Bind, as of	{	Cold, as of	Spodium.
			Diasantalon. Camphyre.
In property they	{	Open	Earth of Lemnos.
			Amber. Barberries. Spodium. Coral.
	{	Softening, as of	Capers.
			Bitter Almonds. Hepatici. Wormwood. Roses.
	{	Bechi	Albi.
			Nigri.
	{	De Lacca. Alkekengi. Egrimony.	

In pro-  
perty  
these

Resist  
poysen.

Ease pain

Open      { Aliptæ Moschatæ.  
              Mirrhe.  
              Anniseed.  
              Rhubarb.

Cleanse      { as Cyphios.

De Vipera.  
Ramich.  
Hedicteroi.  
Gallia-  
Muschata.  
Diarrhodora.

Diarrhodon.  
Diaspermaton.  
Camphyre.

Apho-

# APHORISMS

Exceeding requisite for such as  
intend the Noble(though too  
much abused) Practice

OF

# PHYSICK.

*Containing the Quality of Medicines.*

---

## P A R T III.

---

COLLECTED

by NICHOLAS CULPEPER,  
Student in Astrology and Physick.



---

L O N D O N,

Printed in the Year. 1684.

132:11



## A P H O R I S M S.

I,

ALL Medicines operate by a way, either manifest or hidden.

II.

We call that a manifest way which is obvious to the senses, (especially to the taste and feeling) but that an hidden way which is obvious to no sense.

III.

All Medicines working by a manifest way perform their office, by heat or cold, moistning or drying.

IV.

Neither is there any simple so temperate but one of these doth in one measure or another prevail.

V.

Yet are those usually called [*Temperate*,] which excel not in cold, moisture, heat or driness to the first degree.

VI.

These being put in any Medicine, alter not the quality of it.

VII.

These are used in such infirmities, in which there is no manifest distemper of the first qualities, viz. heat, cold, driness, moisture; as for example, in obstructions of the Bowels; for then we dare not give hot things for fear of a Fever.

M

VIII.

Medicines temperate.

## VIII.

Also in such feavers where the effect is hot and dry, the cause cold and moist, that so we may neither increase the fever, nor make the flegm thick by cold.

## IX.

Things contrary are taken away by their contraries; things like, are preserved by their like.

## X.

The degrees of intemperature were observed, that so the part of the body afflicted might be brought to its proper temper, and no further; for if a Physician should give a thing extremely cold in a disease but meanly hot, he might soon cure that, and bring a worse in its room.

## XI.

Hot in the first degree. Those things are said to be hot in the first degree, which do only cherish natural heat, or restore it being lost, and that without any hurt at all to the body: chilliness of the body, and pains coming by such distempers, are remedied this way.

## XII.

These also are sometimes given not only in cold but also in hot afflictions.

## XIII.

For it looseth and discusseth thick humours, that are compacted together, by its gentle heat, opening the pores and causeth sweating.

## XIV.

Amongst these, such are first to be used which are most friendly to our bodies, viz. suitable to our complexions.

## XV.

Such are called Anodynes, or easers of pain.

## XVI.

X VI.

Also take notice, that such Medicines, whether Simple or Compound, that are hot and moist, cannot excel their due moderation of heat.

X VII.

Such also take away weariness, open the Pores, and consume the superfluous Vapours in Fevers.

X VIII.

Yet may a foolish use of these bring inconvenience, even to the consumption of the vital spirits, as happens many times in Inflammations of the bowels, &c.

X IX.

This usually happens by applying such a Medicine as is not appropriated to that part of the body it is applied to, *puta* the applying a Cephalick Medicine to the bowels.

X X.

Such things are said to be hot in the second degree, whose heat is greater than the natural heat of our bodies; besides their heat offends the palate.

X XI.

Their use is for such whose stomach is offended by flegm, to heat and dry them.

X XII.

They open obstructions, and the pores of the skin, not gently, and by perswasion, or fair words, as it were, but by threatening.

X XIII.

Their common use is, to cut and discuss tough thick viscous humours.

X XIV.

Such as are hot in the third degree, work the same effects more violently, for they open obstructions by violence and fine force.

## XXV.

The heat of these are so great, that many times they stir up Fevers.

## XXVI.

Their use is to divide stubborn and compacted humours, and provoke sweat; whence it comes to pass, that most of them resist poysen.

## XXVII.

Lastly, those obtain the fourth and last degree of heat, which burn and raise Blisters on the Body being outwardly applied.

## XXVIII.

I am of opinion, that these ought not to be taken inwardly, but with great discretion, and in urgent necessities.

## XXIX.

It is in vain to urge the common taking of Onions, Garlick, &c. against this; a man may (if he please) to accustom his body to poysen, that for the present it may not poysen him, though for the present it bring his body to great inconveniences, and make way for future diseases.

## XX-X.

Also Physicians have allotted to cold Medicines, four degrees of coldness.

## XXXI.

Medicines cold in the first degree. Amongst which, those obtain the first degree which are but lightly and gently cold.

## XXXII.

Not per se, although per accidens. Yet because we live and are cherished by heat, no cold thing is properly friendly to our natures.

## XXXIII.

Their use is not only to cool the heat of diet, and bring it to a grateful temper; but also to repress

Part III. his Physical, Chirurgical Remains. 165

repress the unbridled heat of the body, as internal inflammation, Feavers, &c.

XXXIV.

In such occasions, let such as are cold in the first degree, be administered to Children, and such as have weak natures; as also such whose bodies are little distempered with heat.

XXXV.

Such bodies as are stronger, or whose Livers <sup>Cold in the second de-</sup> are hotter, may use such things as are cold in the <sup>gree.</sup> second degree.

XXXVI.

If the body be very strong, the stomach and liver very hot, such with due moderation may use Medicines cold in the third degree.

XXXVII.

Such as are cold in the fourth degree, are not <sup>In the thicke-</sup> inwardly to be taken without diligent correction <sup>fourth.</sup> and urgent necessity.

XXXVIII.

Outwardly they are used to take away inflammations; which if they be not great things, less cold will serve the turn.

XXXIX.

Every remedy ought to be proportioned according to the just quality of the disease.

XL.

Sometimes the spirits of man are troubled by heat, and in such diseases immoderate watching follows; neither is there any other way left to help such, but cooling Medicines.

XLI.

Cold naturally stops the Pores, congeals the humours, stops sweat, stays motion; and by this means it sometimes so stops the passage of the

spirits, that it consumes the strength both of the heart and bowels.

## XLII.

When you read this, you will see then what care, wisdom, skill, and diligence is requisite to a Physician.

## XLIII.

The greatest use of things extreamly cold, is to ease pains, when neither Emollients, Lenitives, nor Anodynes will do it.

## XLIV.

For things cold in the fourth degree, stupifie the senses ; thereby allaying that pain which might else produce a Fever, and the Fever death, before the disease or malady afflicting can be cured in a rational way.

## XLV.

I have now done with the active qualities, *viz.* heat and cold ; and come to the passive, *viz.* dryness and moisture.

## XLVI.

Of Medicines moistening. No moist Medicines can arrive so high as the fourth degree.

## XLVII.

For seeing all things either heat or cool, things hot are drying, things cold congeal, both are enemies to moisture.

## XLVIII.

Yet have moist things their operation also, for they are lenitive, and make slippery.

## XLIX.

Things moist in the first degree mitigate coughs, and help the roughness of the wind-pipe.

## L.

In the first degree. Such as are moist in the second degree, weaken natural strength.

## LI.

L I.

They loosen the belly, and make the Blood and Spirits thick, and by consequence the Wit dull.

L II.

But if they exceed this degree, they cause the humours to putrefie, and make the body unfit for any action, open a Gate to Dropsies, Lethargies, and other diseases of like nature.

L III.

Medicines which are drying, have a contrary <sup>of drying Medicines.</sup> operation to these.

L IV.

They consume humours, stop fluxes, and make the parts of the body tenacious, and strengthen the actions of nature.

L V.

Yet although drying Medicines strengthen Nature, by consuming the offending humidity; yet by unskilful use, they prove many times destructive.

L VI.

There is humidity required to cherish the spirits; which if it be consumed, they cannot perform their actions; of which if they fail, they also consume natural strength.

L VII.

This is done by unwise, or unskilful administering things dry in the second degree.

L VIII.

Things dry in the third degree, are subject to spoil the nourishment, and bring consumptions.

L IX.

Thence we may gather, that want of moisture to digest ones meat, causeth consumptions.

In the  
fourth.

## L X.

Besides this, there is a humidity in the Body, called *Radical Moisture*; which being taken away, Man must needs perish: and this is consumed by things dry in the fourth degree.

## L XI.

This, although it come but as an effect of heat, yet it doth it by drying properly, and not by heating.

## L XII.

And this shall suffice briefly to have spoken of the Qualities of Physick, as it is hot, cold, dry, or moist.

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SELECT

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S E L E C T  
A P H O R I S M S

Concerning the  
Operation of Medicines, ac-  
cording to the Place in the  
Body of frail Man.

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P A R T I V.

---

---

C O L L E C T E D  
By N I C H O L A S C U L P E P E R,  
Student in Astrology and Physick.

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L O N D O N,

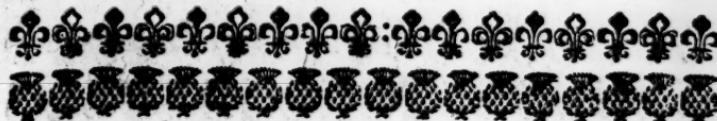
Printed in the Year. 1684.

TO H. G. B.  
PINE MOUNTAIN

1831

1831

13311

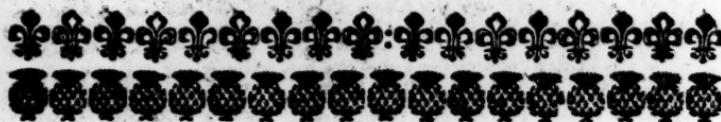


I Shall bluntly set about the business ; and yet not so rudely neither, but I shall observe Order, and divide the whole business into these Chapters.

<i>Of Cephalicks</i>	Chap. 1.
<i>Of Pectorals</i>	2.
<i>Of Cordials</i>	3.
<i>Of Stomachicals</i>	4.
<i>Of Hepaticals</i>	5.
<i>Of Splenicals</i>	6.
<i>Of Renals and Vesicals</i>	7.
<i>Of Histericals</i>	8.
<i>Of Arthriticals</i>	9.
<i>Of Purges</i>	10.

This I intend shall be the order.

CHAP.



## *Of CEPHALICKS.*

### PART I.

---

#### I.

**I**N treating of Cephalicks, I must be forced to make some distinction.

#### II.

That is properly called the Head, which is between the top of the crown, and the *vertebra* of the neck.

#### III.

Such Medicaments as are accommodated to diseases of the brain, are properly called Cephalicks, and shall be the basis of our discourse in this first part. The other take denomination from the parts they are appropriated to: of which more anon.

#### IV.

Of Cephalicks, some are hot, some cold, whereby they remedy the affects of the brain by a manifest way.

#### V.

**T**he Brain is temperate. For the Brain, seeing it is the seat of Reason, the rise of the Senses, the original of the Nerves, is by its own nature temperate.

#### VI.

## VI.

Therefore it is sooner afflicted than any other part of the body; for if it be but a little too hot,<sup>its affliction</sup> Sense and Reason is suddenly and inordinately moved; if but a little too cold, they languish and are stupified.

## VII.

So then it appears, that the Brain of Man is most subject to infirmities.

## VIII.

Besides, this is peculiar to the Brain, that it is delighted or offended with smels, sounds, and colours, which the other parts of the body want.

## IX.

The Womb also doth somewhat partake of this property; for it manifestly flies from stinking things, and embraceth sweet: but of this more in its proper place.

## X.

Those things therefore may be accounted Cephalicks which refresh the Brain by sweet scents, Smells, Musick, Sights, pleasing harmony, or delightful sights. are Cephalical.

## XI.

And yet the Physicians account only smells of these to be Cephalical; I suppose because they affect the Brain by a more inbred quality; the other two are objects more properly of the judgment, *viz.* by Harmony and Aspect.

## XII.

(Hence it is clear, that the Sense of Smelling is more terrene, than that either of Seeing or Hearing.)

## XIII.

Or it may be, because they think Musick or pleasant Sights are not Medicines; but the vulgar

gar Proverb might have taught them otherwise,

*Musica mentis Medicina magis.*

Msick was held of old a Physick kind,  
For a dejected melancholy mind.

#### XIV.

How Cepha-  
licks may  
be knowu.

Also Cephalicks may be known from the effects  
of the Brain themselves.

#### XV.

\*Astrology.  
may reveal  
this hidden  
mystery.

Therefore because the brain is usually offended  
with Flegm, therefore those things may be ac-  
counted Cephalicks, which (besides a \* hidden  
faculty whereby they strengthen the Brain) warm,  
cleanfe, cut, and dry.

#### XVI.

Besides, if you consider the situation of the Brain,  
*viz.* in the superiour part of all the body, you may  
conceive it very apt to receive hot vapours.

#### XVII.

These afflit men with Watchings, and Head-  
ach, these must be restrained by cooling Cepha-  
licks.

#### XVIII.

Only I would have this general Maxim obser-  
ved, that Opiats and other Soporiferous Medi-  
cines, universally do the Brain more harm than  
good.

#### XIX.

Such Medicines as purge the head; I shall o-  
mit to treat of here, even until I come to the last  
Chapter, which treats of Purges.

#### XX.

Besides, such Medicines as dry, heat, cool, or purge  
the head; there are certain other Medicines fa-  
miliar to the brain, which may be called proper  
helps, the former being but accidental.

#### XXI.

XXI.

These work (say the Physicians) by a hidden quality, and no reason can be given for their operation.

XXII.

These by a peculiar instinct or providence, defend the brain against particular diseases, one against one disease, another against another; by a certain harmony with the Brain, and by a certain antipathy they have against those diseases, they fortifie and defend the brain against them.

XXIII.

You see hence what ignorant Physicians those of our time are, who being ignorant of Astrology The ignorance of Physicians. cannot give a reason of the Physick they prescribe: a Parrot may be taught to be as learned in prescriptions.

XXIV.

I trust I shall shortly have a Treatise ready, called *Cephalica Simplicia*, which will furnish you with Simples appropriated to every disease in the head, and give you the reasons of them too.

XXV.

Seeing then the operations of Cephalicks are livers, the time of using them cannot be one and the same.

XXVI.

If the brain be afflicted, it cannot be strengthened, except it be first purged.

XXVII.

If it be purged, it must be purged with Cephalicks.

XXVIII.

Neither can it be purged with Cephalicks, before the whole body be evacuated; for otherwise it will soon be filled with vapours.

XXIX.

## XXIX.

Cool Cephalicks (they say) are dangerous near the Crisis.

## XXX.

Lastly, the maner of the Cephalicks is various according to the variety of the Disease, the time of its standing, its symptoms, and the season of the year.

## P A R T II.

## XXXI.

Under the name of the Head as I told you before, are the external parts contained, *viz.* the Eyes, Ears, Nose, &c. these shall occupy the second part of this Chapter.

## XXXII.

Of the external Senses, the Sight is the chief; the Organs of which are the Eyes.

## XXXIII.

Medicines appropriated to the Eyes, are of two sorts; such as are appropriated to the visive spirit, and such as are appropriated to the Eyes themselves.

## XXXIV.

There ought to be that constitution of the spirits, that they may not be too thick nor too thin.

## XXXV.

For many times it happens that the subtlety of the Spirits dulls the sight.

## XXXVI.

The best Medicines for the eyes perform their office (as Physicians say) by a hidden quality.

## XXXVII.

Usually things are said to help that have affinity with

with the things helped ; yet such strong things are in the universal Providence, that they may even seem miraculous : I will instance in one.

XXXVIII.

A Goats Liver applied to the eyes, makes a man see very well in the night ; and the reason is, because Goats see as well by night as by day.

XXXIX.

But what affinity is between these two, seeing they have neither the same substance, nor the same temperature ? viz. the Goats Liver with the eyes. This then is strange.

XL.

It is most certain, and *Wicker* confesseth it, that Man hath learned many things of the Beasts; which the acuteness of his Reason could never reach to, nor experience teach him.

XLI.

To quote what Simples are appropriated to the eyes, is not my scope here, but to shew how to use them.

XLII.

As for the constitution of the eyes, seeing they are most exact in sense, so they will not lightly bear the least inconvenience ; therefore every thing is not proper for the eyes which sharpens the sight by attenuating.

XLIII.

But even in external things you must have a special care that they be not too hot, nor too sharp, nor hurt by hardness, biting nor viscosity.

XLIV.

Oyl in it self is offensive to the eyes ; and Oyntments, because they have Oyl in them.

## XLV.

The roughness of the Powders every one knows offends.

## XLVI.

Yet this must be taken in by the way, that it is one thing to strengthen the Eyes, and another thing to take away the matter that offends them.

## XLVII.

Nose and Mouth.

Also as to the Nose & Mouth, have a care you apply not stinking things to diseases of the Nose, or things of ungrateful taste to those of the Mouth.

## XLVIII.

Things ingrateful in taste, spoil not only the Palat, but subvert the Stomach, seeing the tunicle of the Mouth and Stomach is the same. Things ingrateful to the Nose, hurt the brain as much.

## XLIX.

But seeing Mouth and Nose are the ways to purge the Brain, I shall let them alone till I am to speak of Purging.

## L.

The Ears because they are always open, are most subject to be infected with cold.

## LI.

And because they are very dry in substance, they require Medicines which vehemently dry.

## LII.

Cold and vehement heat are inimical to the Teeth; but they are soonest hurt with sharp, fowre, and austere things.

## LIII.

The reason is, because they are neither covered with flesh nor skin, by which they might be defended from such injuries.

## LIV.

LIV.

Things cleansing and binding are helpful to the Teeth, because every light occasion pesters them with Defluxions; and for this reason, the use of sweet and fat things rots them.

---

C H A P. II.

*Of P E C T O R A L S.*

I.

**M**edicines appropriated to the Breast and Lungs, are not of one and the same kind, for some regard the parts themselves afflicted, others the matter afflicting.

II.

For instance, sometimes the Lungs are ulcerated and then we use such things as are glutinative and binding; yet are binding things naturally most adverse to the Breast and Lungs, both because they hinder respiration, and because they hinder the Breast from cleansing it self.

III.

The Breast requires naturally Lenitives, both for the freer breathing, and removing those things which stick to it.

IV.

The Lungs are very obnoxious to distillations from the head; therefore those especially are called Pectorals, which cause easie spitting.

V.

But the manner of provoking spitting, is not always one and the same.

## VI.

Sometimes the matter is so thin, that it slips away and cannot be expelled by the motion of the Breast. Sometimes so thick that it cannot be cast out by the streight arteries of the Lungs.

## VII.

These then are genuine Principles, to make thick what is thin, and cut what is thick, that so they may the more easily be spit out.

## VIII.

Of thickning Pectorals, some are milder, which are appropriated to humours both hot and cold; others more vehement cold, to bridle the fastness of the Acrimony of the humour.

## IX.

Amongst Pectorals, it were worth the while to speak a word or two to things appropriated to Pthisicks.

## X.

There are three things exquisite to such a Cure.

1. To cut and bring away the concreted blood.
2. To cherish and strengthen the Lungs.
3. To conglutinate the wound.

## XI.

And this is one reason that makes Pthisicks difficult to cure, because so much the more anything cutteth and cleanseth, so much the more it hinders conglutination.

## XII.

Therefore special regard must be had of the time that the cleansing things be given at the beginning, and glutinative at the latter end.

## XIII.

Thus you see what things are accidentally Pectoral.

Cordal, viz. such as are Emollient, or cut tough viscous flegm, or make thick thin defluxions, or qualifie sharp humours, or ease the roughness of the Artery.

XIV.

Such are natural Pectorals, whose Genuine property is to strengthen the Breast and Lungs.

---

C H A P. III.

Of C O R D I A L S.

I.

**A**s the Brain is the seat of the Senses, so is the Heart of the Affections; it is also the fountain of Life, and the original of heat.

II.

Its properties are two :

1. To give life to the Body by its heat.
2. To give vigour to the Will by its affections.

III.

Such things as clear the mind, strengthen the heart it self, or refresh the Spirits, are called Cordials.

IV.

Yet are not Cordials of one and the same nature; for whereas the heart is variously troubled, either with anger, or love, or fear, or hatred, or sadness, or other affections, it is refreshed either by temperating or taking away the same.

V.

But although such things as cause Love, or mitigate anger, or take away fear or sadness, &c. may properly be called Cordials, yet belong they not to

my scope at this time; if my secrets in Nature will not yet furnish you with them, you may in time have those that may.

## VI.

The truth is, these are afflictions of the mind, (or that which I hold to be the Soul) and therefore are of a higher nature than this Treatise aims at.

## VII.

For I hold Man to consist of three parts; a Spirit which goes to God that gave it, a Soul [ $\Psi \chi \nu$ ] and a Body which is terrene, and must return to the earth from whence it came.

## VIII.

My scope is here to speak of those things which properly afflict the Heart.

## IX.

The heart is afflicted by too much heat, by poisons, by filthy vapours.

## X.

Against these the heart is assisted in a threefold manner viz. by cooling the heat of Fevers, resisting poison, and strengthening the heart by a peculiar property.

## XI.

Yet whatsoever cools is not a Cordial; for Lead is as cool as Pearls, yet is not a Cordial as Pearls are.

## XII.

Neither whatsoever resists poison is Cordial but only such as succour the heart oppressed by it.

## XIII.

Such things as resist poison are called Alexiteria, and Alexipharmacæ.

XIV.

Neither do they all operate after one & the same manner; for some strengthen the heart against poyson in general, others by a certain antipathy are opposed to one particular kind of poyson.

XV.

Such things as strengthen the heart, do it either by Planetary Influence, which Doctors call a hidden way, because it is hidden from such who instead of viewing the wonders of God in the Creation, are filling their pockets with his dung-hill.

XVI.

Or else they do it by similitude of substance.

XVII.

Or else by a forcible drawing away of what offends it.

XVIII.

And indeed all Cordials may be called by the name of Alexiteria, or Antidotes, or Counterpoisons, because they strengthen the heart, which it is the nature of poisons to assault, however it seemed otherwise to Physicians.

XIX.

So then, as smels refresh the Animal Spirits, Aromaticals the natural; so such things as keep melancholy vapors from the heart, refresh the vital spirit of Man.

---

C H A P. IV.

Of S T O M A C H I C A L S.

I.

M Edicines appropriated to the Ventricle are called Stomachicals, although the stomach

be not the Ventricle, but the Orifice of it, or the inferiour part of the Throat, which you will.

## II.

The Ventricle is afflicted with three kinds of Maladies :

1. Appetite lost.
2. Concoction weakned.
3. The retentive faculty vitiated.

## III.

To provoke the appetite. Those things which provoke appetite, are usually of a grateful sharpnes.

## IV.

These by the Latines are called *Orecticks*, after the Greek name.

## V.

But although Appetite be hindred by divers causes, as the Stomach repleted by Choler, or putrefied humours, &c. yet those things which purge these, are not properly called Orecticks, but only such things as by sharpnes contract the Stomach, and by a grateful taste delight it.

## VI.

Concoction. Those things further concoction, which either cherish the Ventricle by convenient heat or Aromaticall faculty, or strengthen it by Astral Property.

## VII

\*viz. Her Gizzard. Of which latter take this one, the internal Skin of the \* Ventricle of a Hen, helpeth concoction exceedingly, nothing like it, and thereby resisteth all Diseases proceeding from want of digestion, which are as Atoms in the Sun.

## VIII.

Retention. The retentive faculty being vitiated, causeth belching, vomiting and fluxes.

IX.

These are corrected by Astringent Medicines, and yet some Astringent medicines are very adverse to the Stomach, therefore use only such as are stomachical.

X.

Orecticks ought not to be given to a foul Stomach.

XI.

Such things as help concoction the Greeks call *πεωτικα*, and they ought not to be given before meat.

XII.

The reasons are,

1. Because heat is to be stirred up in the inferiour, not in the superiour part of the Ventricle.
2. Because the Ventricle ought to be made warm before it receive the food.

XIII.

The manner of administration of such things as bind the Ventricle, is to be regulated according to the end of giving them.

XIV.

Against vomiting give them after repast, against fluxes before.

XV.

For being given after, they drive the nourishment downwards, and are more subject to cause a flux, than to stop it.

## C H A P. V.

*Of H E P A T I C A L S.*

## I.

**H**Epaticks may be divided into these three divisions.

1. Such as delight the Liver.
2. Such as add strength to it.
3. Such as take away its vices.

## II.

Taste and Appetite are sent before, and committed to the Tongue and Stomach for the digestion of food; by which both the quality and quantity is judged.

## III.

The Meseraick Veins also have their office to draw convenient nourishments.

## IV.

Such things then are delighful to the Liver, which are delightful to these.

## V.

I put all these together, because many times Taste and Appetite affect that which the Meseraick Veins dislike; and that's the reason many times men affect those meats which agree not with them.

## VI.

Also the Liver is delighted with some Medicines as well as nourishments.

## VII.

For all such things as are sweet, the Liver greedily draws to it.

## VIII.

VIII.

Such things as strengthen the Liver, do gently bind.

IX.

For concoction requires adstriction, to keep together both the heat and the humour to be concocted, lest it be dispersed.

X.

Yet the Liver needs not so great adstrictions as the Stomach, because the passages of the Ventricle are more open and large, but the veins of the Liver, by which it either draws the chyle, or distributes the blood to the rest of the body, are narrow; therefore the adstriction must not be great, lest it obstruct the Liver, or hinder the distribution of the blood.

XI.

Amongst all the rest of the Entrails, the Liver is most subject to obstructions.

XII.

Therefore such Medicines as hinder obstructions, or help them being made, are appropriated to the Liver; and they are such which cut and attenuate without vehement heat, such as have both a cleansing and a binding quality.

XIII.

Inflammations commonly follow obstructions, and they require cooling things; yet will not any cool thing serve the turn, but such as are Hepatrical.

XIV.

Take heed in the use of cool things, that you extinguish not the faculty of concoction; or so cool the Diaphragma, which lies very near, that you hinder respiration.

## C H A P. IV.

## Of S P L E N I C A L S.

## I.

**T**HREE Excrements are especially beheld in the breeding of blood; a watry humour, choler, and melancholy.

## II.

The proper seat of Choler is the Gall, the watery humour goes to the Reins, the thicker part of the blood the Spleen challengeth to its self.

## III.

This is either adust by too violent heat, and then it is called *Atra Bilis*; or thick and terrene of it self, and that is properly called Melancholy.

## IV.

From hence now is the force and nature of Splenical Medicines found out.

## V.

For *Atra Bilis* often produceth madness, and pure Melancholy \* Schirrhous, and vitiates the concoction of the blood, whence follows Drop-sies and also breeds obstructions.

## VI.

Splenicals therefore are of two sorts some appropriated to *Atra Bilis*, some to Melancholy; for of purging I shall write nothing here, but leave that to the last Chapter.

## VII.

*Atra Bilis* is tempered by cooling and moisting, yet is it not so hot that it should need things extremely cold.

## VIII.

VIII.

Such are those, which we wrote of amongst the Cordials, that cause mirth by keeping Melancholy vapours from the heart.

IX.

Melancholy humour is removed by cutting and opening Medicines, which differ from Hepaticks, because they want adstriction; for the Spleen, seeing it wants concoction, needs no adstriction.

X.

Moreover, the Spleen is not only obstructed by melancholy humours, but also made hard.

XI.

The cure of this is wrought by Emollients, which must not be given inwardly, lest they hinder the concoction of the Ventricle, but applied outwardly.

---

C H A P . VII.

*Of RENALS and VESICALS.*

I.

That the watry humour may be separated from the blood, Nature hath added the Reins to the rest of the bowels.

II.

Because man should do something else besides continually piss, the Bladder was added to contain the Urine.

III.

Both of these are easily corrupted by the vices of the Urine.

IV.

## IV.

The Urine is stopped by Stones or Inflammations, or gross humours; therefore Medicines appropriated to the Reins and Bladder, (which are called Nephritica and Cystica) are to be distinguished into three parts.

1. Some cool.
2. Some cut gross humours.
3. Others break the Stone.

## V.

The constitution of the Reins and Bladder is such that binding things are extream dangerous to them, because they stop the Urine.

## VI.

Those Medicines are then proper to the Reins and Bladder, which are lenitive, cut and extenuate without violent heat.

## VII.

Only take this caution, That seeing the Bladder is farther from the center of the Body than the Reins, it requires stronger Medicines, lest their strength be consumed before they come at the grieved place.

## C H A P. VIII.

## Of HYSTERICALS.

**T**ouching provoking and stopping the terms, shall be spoken hereafter in another Treatise.

## II.

The Womb thus resembles the Brain and Ventricle, that it manifestly draws to Cephalicks and Aromaticks, and flies from their contraries.

## III.

III.

For this is confirmed by daily experience, that in the fits of the Mother, which is the Womb turned upwards, stinking things applied to the Nose, and sweet things to the Matrix, reduce it; but sweet things applied to the Nose, and stinking things to the Matrix produce it.

IV.

In fallings out of the Womb we use the contrary.

V.

This made some Sots ascribe the sense of smelling to the Womb; whereas indeed and in truth, That such things please the Brain and nervous parts is not because of their smelling, but because they are friendly to it by their own substance.

VI.

The Stomach is offended with stinking things, and a man that hath no smell will vomit them up again, why? because they are obnoxious to it.

VII.

So also the Womb is offended with stinking things, not because it smells them but because they are adverse to its nature.

VIII.

For smells are the Judges of Medicines, by which nature teacheth what is fit and convenient for it self.

IX.

So then those Medicines are Hysterical, which by binding stop the terms, or by inciding provoke them, (of which more hereafter) or such as are grateful to the Womb, which are known by a sweet or aromatical favour.

## C H A P. XI.

*Of ARTHRITICALS.*

## I.

**T**He Joyns are most infested with capital Diseases, and therefore cured with Cephalick Medicines.

## II.

The reason is soon given, which is, because they are of a Nervous quality.

## III.

Those things are appropriated to the Joyns which have a drying and a heating quality, with a certain light adstriction.

## IV.

Besides such things as are appropriated to the Joyns by a peculiar appropriation, or astral influence, of which Knot-grass is one, and therefore by some called Joynet-wort.

## V.

Yet take notice of this, that because the Joyns are more remote from the Center, they require stronger Medicines than the Brain doth.

## VI.

As to what belongeth to pains in the Joyns this is the manner of proceeding.

## VII.

Pain is either taken away, or asswaged; but it true cure is by taking away what causeth it.

## VIII.

Yet sometimes so great is its fury, that we mu-

giv

give Anodynes before we can meddle with the cause, and that especially when it causeth heat influxion of blood, or inflammations.

IX.

Besides, the Medicines which take away the cause of pain are very hot, and therefore to be forborn in such cases.

X.

Also the manner of easing pains, is two-fold; for if you regard the pain it self, use Anodynes; if the heat, use Refrigeratives.

XI.

Also take notice of thus much, that Flegm compacted in the Joynts, when it is teased a little causeth pain and influxion.

XII.

Such Medicines as take away the cause of such pain are strong Cutters and Drawers, which neither agree with Choler nor Blood.

XIII.

When you perceive that there is attraction and discussion enough made, so that the pain is ceased, and the cause of it taken away, use adstrictions to strengthen the Joynts, that they may not easily excite more defluxions.

## C H A P. X.

## Of PURGES.

**T**HIS last Chapter I shall divide into these parts.

<i>Of Purging Medicines</i>	1.
<i>Of their Election</i>	2.
<i>Correction</i>	3.
<i>Of the Time</i>	4.
<i>Manner</i>	5.
} of purging	{

## P A R T I.

*Of Purging Medicines.*

## I.

**P**hysicians (for want of other things to trouble their heads) make a great business whether Purges work by a hidden or manifest Quality; whereas the Heavens teach me a better Letter.

## II.

There two questions are to be answered :

1. What humour is to be evacuated ?
2. What Medicine to do it by ?

## III.

III.

For as the same peccant humour is not in all, so neither doth the same Medicine agree with all.

IV.

Then you must consider by what way to bring it forth; for all humours are not brought forth by one and the same way; for some are brought out by lenitive, some by cleansing, some by sweating; of which more in another Treatise.

V.

Our scope is here to speak of such as draw and cast out humours from the remote parts of the body.

VI.

The Ancients thought all Purges to be hot, but the Moderns have found out by experience that some are cold.

VII.

But this is certain, all Purges have a certain pravity in them, which is inimical to the Ventricle and Bowels; and this conduceth much to their purging property, or it makes Nature hasten expulsion.

VIII.

But what should be the reason of their attractive Quality, Physicians know not; and then they run into the old Bush, *They do it by a hidden property.* The Sots being not able to see that every like draws its like.

IX.

The differences of Purges are various; for some are addicted to Flegm, some to Choler, others to Melancholy, and some to watry humours; and they are all of the same nature with those humours they purge.

## X.

Some purge gently, some violently, because some are more inimical to Nature than others.

## P A R T II.

*Of the choice of Purges.*

## I.

The skill of a Physician is to appropriate the purging Medicine to the humour offending.

## II.

Above all things in Purges have a care of trying quaint experiences: it had once almost cost me my life in doing it upon my own body.

## III.

The Humours to be purged I told you were Flegm, Water, Choler, and Melancholy.

## IV.

Such Medicines as are cutting, are convenient for thick and gross humours; as Flegm and Melancholy; but Lenitive will serve for Choler, and Water, because they are fluent and fit to be purged out.

## V.

Therefore such things as purge Choler, add cutting things to them, and they purge Melancholy; such as purge Flegm, take away the cutting things, and they purge Water.

## VI.

There are besides things which properly purge Water called Hydragoga which violently call Water from remote places, being of an exceeding hot penetrating quality, and dangerous, if not regulated by art.

## VII.

VII.

Medicines of a binding quality are deadly enemies to Flegm and Melancholy, because they congeal the gross humours; but very apt for Choler and putrified Flegm, for they often cause Fluxes.

VIII.

Also the colour will in part shew the operation of the Medicine, as yellow purgeth Choler, black Melancholy, white Flegm: Whitens Rhubarb, black Hellebore and Agarick.

IX.

And whereas some Medicines work violently, others gently, if the humours be tough and remote use such as are violent else not.

X.

Yet such as work with too much speed, are fit neither for viscous nor remote humours.

XI.

Lastly, some purges work by Stool, others by Vomit.

XII.

Vomits are appropriated to Crudities in the Stomach, yet they weaken the Stomach, Breast and Lungs, and spoil the Eyes.

---

P A R T III.

*Of the Correction of Purges.*

I.

**M**any things in Purges want correction; some of them are known before the Purges given, and some after.

## II.

All Purges almost are inimical to Nature, correct them with such things as strengthen the Stomach and Heart.

## III.

Lenitive Purges breed wind, correct them with such things as expel wind.

## IV.

Yea even Purges which are not windy of themselves, yet by their heat they stir up the wind that is in the body, (of which number Senna is one) therefore correct them.

## V.

Such as by their sharpness corrode the Bowels, correct them, not with Astringents, but such things as lenifie and make thick, or with Gum-Tragacanth is notable.

## VI.

For Astringent things detain them long in the body, and do mischief that way.

## VII.

The vices of Purges are known afterwards by their working too fast or too slowly.

## VIII.

If hot broths will not perform the latter, a Clyster will.

The former is done by such things as bind and strengthen.

PART.

P A R T I V.

*Of the time of Purging.*

I.

**I**F the humour be tough and viscous, prepare them first by cutting Syrups.

II.

Yet do this with wisdom too, lest the peccant humour be thrust into the Veins, and procure a Fever.

III.

If the Purge be strong, empty the bowels first with a Clyster.

IV.

Let the Purge be given two or three hours before meat; neither let any sweet thing be given after it, lest it convert it into Aliment.

---

P A R T V.

*Of the manner of Purging.*

I.

**M**edicines made up in a dry form, are best to purge remote places of the body; and the reason is because they stay longest in the body.

II.

For the contraries give liquids: whether you boil them or not, it matters not. That must be

drawn from the matter purging; for the infusion of some things is better than the decoction, as Rhubarb, and Polipodium is contrary.

## III.

If the matter be tough and tenacious, you cannot purge it away at once, but must do it by degrees; judge the like if it lie in remote places: for if you go about to do it at once, you will sooner consume the natural strength, than the Peccant humour.

## IV.

~~And this is the reason Melancholy diseases can-~~  
~~not speedily be removed.~~

## V.

The dose of purging Medicines cannot be determined: for they are various both in respect of their own nature, of the nature of the disease, the strength of the disease, the part afflicted, the humour afflicting, the age and strength, and sex of the Patient, the season of the year, &c.

## VI.

Some things help Nature to evacuate by their sweetness or fair language; as Prunes, Sevesten, Tamarind, Cassia, Manna.

Others carry away ill humours, by sympathy with them, as Agarick, Aloes, Myrobolans.

Others fiercely force them out by their Acrimony, Nature being willing to part with the worst first; as Scammony, Colocinthis, Elaterium, Euphorbium, &c.

SELECT MEDICINAL  
APHORISMS  
AND  
RECEIPTS

For most Diseases our Frail Natures are  
incident to, whilst we are upon Earth.

D I G E S T E D

In such a Method, that a Remedy is pre-  
fixed for any Disease appertaining to  
Mans Body : Beginning at the Head, and  
going through every part of the Body to  
the Feet.

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P A R T V.

---

C O L L E C T E D  
By *NICHOLAS CULPEPER*,  
Student in Astrology and Physick.

---

L O N D O N,

Printed in the Year 1684.

134:11

## C H A P. I.

*Medicines for the Head and its Diseases.*

---

1. *A general Caution.*

Et such as love their Heads or Brains, either  
forbear such things as are obnoxious to the  
Brain, as Garlick, Leeks, Onions, beware of sur-  
feiting and drunkennesse.

2. *To purge the Head.*

The Head is purged by Gargarisms, of which Mustard in my opinion is excellent, and therefore a spoonful of Mustard put into the mouth, is excellent for one that is troubled with the Lethargy: also the Head is purged by sneezing; but be sure, if you would keep your Brain clear, keep your Stomach clean.

3. *Another.*

Take the juyce of Primrose-leaves, mix it with a little milk, and get one to blow it up thy Nostrils with a quill, and it will most admirably purge the Head.

4. *For a Rheum in the Head, and the Pal sic.*

Take a red Onion, and bruise it well, and boyl it in a little Verjuyce, and put thereto a little clarified Honey, and a great spoonful of good Mustard; when it is well boyled, raise the sick upright, and let him receive the smell up his Nose twice a day, whilst it is very hot.

5. *For*

## 5. For a Rheum in the Head.

Boyl Pimpernel well in Wine, in the evening hot, but in the morning cold.

## 6. Another.

Stew Onions in a close pot, and bath the Head and Mouth, and Nose therewith.

## 7. For the falling off of the Hair.

Beat Linseeds very well, and mix them with Sallet-Oyl; and when you have well mixed them, anoint the head therewith, and in three or four times using, it will help you.

## 8. To Purge the Head.

Take some Pellitory of Spain, beat it into powder, and mix it with a little Stavesacre in powder, then drink a draught of Malmsey, or Muscadel, if you can get no Malmsey, and when you have so done, put a spoonful of this powder into the mouth, rouling it up and down (but swallow it not) till your mouth be hot and full of Flegm, then spit all out, and kneeling down with your head inclined, gape as wide as you can, and the Flegm will avoid from all the parts of the head.

## 9. For the falling off of the Hair, by reason of a scald Head.

Warm a little Oyl of Tartar, (that which is made by Deliquium) and rub your head with it, on that part of it which is scabby, and in eight or nine days the hair will come again.

## 10. For the Head-ach, especially that which comes by drunkenness.

Mix juyce of Ivy-leaves with Oyl and Vinegar, and often rub your Temples and Nostrils therewith.

## 11. For Vertigo or Diziness.

Make Tents of Linnen Cloth, and dip them in Cinnamon water.

Cinnamon water, and put them up into thy nostrils, and they will instantly give thee help to admiration.

12. To purge the Head.

Chew the Root of Pellitory of Spain, and chew it on both sides of thy mouth, and as the Rheum falls down into thy mouth, spit it out, but retain the Root there still, till you think the Head is purged enough for that time.

---

C H A P. II.

For the Eyes and their Impediments.

13. Proemium.

Such things as offend the Head usually offend the Eyes ; as Garlick, Onions, &c.  
Such things as purge the Head, usually purge the Eyes ; as Gargarisms before mentioned, and Sneezings. Have a care of catching cold after sneezing.

14. For the eyes that are Blood-shot.

Beat the white of new-laid Eggs very well, and moisten a little fine Flax with it, and apply it to the eye being close shut, at night going to bed, in the morning take it off, and wear a green cloath before the eye all day ; the next night renew it ; and in three nights it will cure.

15. For Eyes that are blated.

Only wear a piece of black Sarcenet before thy eye, and meddle with no Medicine, only forbear wine and strong drink.

16. An excellent water to clear the sight.

Take of Fennel, Eye-bright, Roses white, Chendine, Vervain and Rue, of each a handful, the Liver

Liver of a He-goat chopt small, (I suppose the Liver of a She-goat were better for a Woman) infuse them well in Eyebright-water, then distil them in an Alembick, and you shall have a water will clear the sight beyond comparison.

17. *Another.*

Take green Walnuts, Husk and all, before they have shells, as also a few Walnut-leaves; distil them cold, and drop the water into your eyes.

18. *For a hurt in the Eye with a stroke.*

Take Agrimony, and bruise it very well, and temper it with White-wine, and the White of an Egg; spread it pretty thick upon a cloth, like a Plaster, and apply it to the outside of the Eye-lid, and although it be almost out, it will cure it.

19. *To preserve a man's sight a long time.*

Eat one branch of Rue, and another of Eye-bright every morning, with a Fig or two. This do three mornings every week.

20. *To draw Rheum back from the Eyes.*

Take an Egg and roast it hard, then pull off the shell, and slit it in two, and apply it hot to the nape of the neck, and thou shalt find ease presently.

21. *A Medicine not only for the Eyes, but also for the Megrim.*

Take the white of a new laid Egg, a spoonful of the best Ginger in powder, a spoonful of strong White-wine vinegar, and a spoonful of white Rose-water, if for the Eyes; of red Rose-water, if for the Megrim: beat them all together; and having made two Plasters of Flax, for each Temple one, dip them in this Medicine, & bind them to the Temples with a cloth: this in three or four nights hath brought sight to such as have been blind eight weeks. If your Eyes be gumm'd up in the morning

morning, as it is like they will, wash them with a little white Rose or Eye-bright-water.

22. *For such as have a skin growing before their Eyes.*

Take a sawcer full of white Rose-water, and as much Myrrhe as a Nut, beaten into fine powder; bind up the Myrrhe in a fine linnen cloth, and let it lie in the Rose-water twelve hours, by which time your Rose-water will begin to look red; drop this water into the Eye, and it will cure it to admiration.

23. *For the Web in the eye.*

Take the Gall of a Hare, and clarified Honey, of each equal proportions: mix them together, and lay it to the Web.

24. *For such as have lost their sight by reason of the small-Pox.*

Take Pimpernel, stamp it, and strain it, and put the juyce of it into the Eye with a feather morning and evening.

The same is an excellent remedy for a Pin and Web, and Pearl; and indeed in general Pimpernel is a gallant remedy for the Eyes.

24. *For the Pin and Web.*

Take Ivy-leaves that grow upon an Ash tree, wipe them clean, stamp them, and strain them, having added a little womans milk to them; if it be a man that hath the sore eye, (saith mine Author) let it be the milk of a woman that bore a girl: if a woman, the milk of a woman that bore a boy, I can find no reason for this, but shall deliver my own opinion, and my reafon for it: If it be the left eye of a man, or the right eye of a woman, let it be the milk of a woman that bore a girl, because those eyes are under the Moon; if it be the right eye of a man

man, or the left of a woman, let it be the milk of a woman that bore a boy, because those eyes are under the Sun. But to proceed, the sorer the eye is, the more juyce you must take. Drop this into the diseased eye with a feather four times a day.

26. *For sore eyes proceeding from heat.*

Take the juyce of Housleek, Womans milk Rose-water, and the white of an Egg well beaten, mix all these together and dip Flax in it, and lay it to your eyes when you go to bed; binding it on, it is a most excellent remedy.

27. *For Eyes that are swelled.*

Take two spoonfuls of Womans milk, one spoonful of Rose-water, the pap of a roasted Apple, and the yolk of a new-laid Egg; boil all these in Pewter Vessel over a Chafing-dish of Coals till be thick, then spread it upon a cloth, and lay it to your eyes luke-warm when you go to bed; in the morning wash your eyes with Womans milk, and intwice or thrice it will cure you.

### C H A P. III.

#### *For the Ears and their Impediments.*

28. *For deafness, with noise in the Ear.*

**T**ake a little black Wool, and dip it in strong spirit of Wine, wring it pretty hard out and stop your ears with it; dip and wring it out again, once in a day.

29. *For pain in the Ears.*

Drop a little Oyl of sweet Almonds into the Ear, and it ceaseth the pain instantly; (and yet Oyl of bitter Almonds is our Doctors common remedy.)

30. F.

30. For an Imposthume in the Ear.

Boil some milk, and put it into a stone-pot with a narrow mouth, and hold the sore ear over the pot whilst the milk is very hot, that the vapour of the milk may ascend into the Ear: this is an often approved remedy to take away the pain, and break the Imposthume.

31. To take an Earwig out of the Ear.

Take an old Apple, and cut it in two pieces and lay one piece to the Ear, and lie down upon that side, and the Earwig will come out to the Apple: it seems they love Apples better than Ears. 'Tis a wonder they be not called Applewigs.

Another was cured by the first remedy mentioned in this Chapter.

---

C H A P. IV.

For the Nose and its Infirmities.

32. For Polipus; or a fleshy substance growing in the Nose.

Take the juyce of Ivy, and make a Tent with a little Cotton, the which dip in the juyce and put it up in the Nostril.

33. For bleeding at Nose.

Let them that bleed at nose smell to a Hogs-turd.

34. Another for the same.

If it be a man that bleeds, wrap a cloth moistened in strong white Wine-vinegar about their privities; if it be a woman, wrap it about her breasts.

35. To Cleanse the Nose.

Snuff up the juyce of red Beet-roots; it will cleanse not only the Nose, but also the Head: this is a singular remedy for such as are troubled with hard congealed stuff in their Nostrils.

36. *For bleeding at the Nose.*

Put a piece of hot Hogs Turd as it comes from the Hog, up the Nose.

37. *Another.*

Bind the Arms and Legs as hard as you can with a piece of Tape-ribboning; that perhaps may call back the blood.

38. *Another.*

Hold a living Toad near the Nose, it stops the blood instantly, because the blood flies from its enemy.

39. *Another.*

They say Smallage born about one, stops bleeding both by the Nose and by Wounds.

40. *For a Canker in the Nose.*

Boyl strong Ale till it be thick; if the Canker be in the outside of the Nose, spread it as a plaster, and apply it; if in the inside, make a Tent of a linnen Rag, and put it up the Nostril.

41. *Another for the Polyps.*

The Water of Adders-tongue snuffed up the Nose, is very good; but it were better in my opinion to keep a Rag continually moistened with it in the Nose.

42. *For an Impostume in the Nose.*

Keep a Rag continually in your Nose moistened with the water of yellow flower-de-luce, such as grow by River sides: the jyce of Carduus Benedictus will do the like.

43. *For bleeding at the Nose.*

Take Amber and bruise into gros powder, put it upon a Chafing-dish of Coals, and receive the smoak up into the Nose with a Funnel.

44. *Another.*

A certain man that had bled four and twenty hours,

hours, was thus cured; he took a scain of black thread, and put one end of it up his Nostril, and set fire to the other end; and so soon as the smoak came to his Nostril, the blood presently stopped.

45. *Another.*

When no other means will stop the bleeding at the Nose, it hath been known that it hath been stopped by opening a Vein in the Ear.

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CHAP. V.

*Of the Mouth, and its Diseases.*

46. *A Caution.*

**VV**Hosoever would keep their Mouth, or Tongue, or Nose, or Eyes, or Ears, or Teeth, from pain or infirmities, let them often use sneezing, and such Gargarisms as they were instructed in, in the first Chapter; for indeed most of the infirmities, if not all, which infest those parts proceed from Rheum.

47. *For spitting of blood.*

Drink a spoonful of juyce of Betony, mixed with milk every morning. My Author says it must be Goats milk, but I know not his reason.

48. *For a stinking breath.*

Take the juyce of Rue, and black Mints, (I think he means Horse-mints) and snuff it up the Nostrils.

49. *To recover lost speech.*

Take the juyce of Sage and Primroses, and hold it in the mouth, and it will cause thee to speak presently:

50. *For extream heat of the Mouth.*

Take Rib-wort, and boil it in red Wine, and hold the decoction as warm in your mouth as you can endure it.

51. *For a Canker in the mouth.*

Wash the mouth often with Verjuyce.

52. *Another.*

Wash the mouth with water of Perwinkle, or Lavender, or Fumitory, or Burnet; but in my opinion the decoction of either is better.

53. *Another.*

If the Canker be very inveterate, and eating, take old rusty Bacon, and Vine-roots, of each an ounce, of Wheat-bran an handful, of Brine wherein flesh hath been salted, two or three pints: boil them together; and when you take them off from the fire receive the steam up into your mouth with a funnel, afterwards wash your mouth with any of the foregoing waters.

54. *Of the falling down of the Pallat.*

There is a mad fantastical opinion to this day in the brains of the vulgar, that there is such a thing in the mouth which they call the Pallat, which will fall down, and be put up again, especially by an old woman which hath no more teeth in her head than eyes, and all of them nought; whereas indeed the truth is, the Uvula is a spungy piece of flesh in the mouth, and therefore very subject to receive either inflammation, or humours, which any hot thing dissipates; from thence came the fashion of putting it up again with Pepper and Honey.

55. *Another.*

I add this only for the conceits sake, it may be true enough, though I can give no reason for it; it is this: Take a handful of Featherfew, rub it well

be-

between your hands, and lay it to the top of your head, and it will draw the Uvula up.

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## C H A P. VI.

### *Of the teeth, and their Medicines.*

#### 56. *A Caution.*

IF you will keep your teeth from rotting, or taking, wash your mouth continually every morning with juyce of Lemmons, and afterwards rub your Teeth either with a Sage-leaf, or else with a little Nutmeg in powder; also wash your mouth with a little fair water after meats; for the only way to keep teeth sound, and free from pain is to keep them clean.

#### 57. *To keep teeth white.*

Dip a little piece of white cloth in vinegar of Quinces, and rub your Gums with it, for it is of a gallant binding quality; and not only makes the Teeth white, but also strengthens the Gums, fastens the Teeth, and also causeth a sweet breath.

#### 58. *For the tooth-ach.*

Boil Wheat-bran, and stale Ale together, till it be as thick as Mustard: Let it stand while it is cold, then strain what you can out of it, and add to what you have strained the like quantity of juyce of Rew; make it into a paste, which paste tie up into a little bag of fine linnen cloth; lay one of them between your Cheek and your aking tooth; lie down on that side, and let the water run out at your mouth. This using three or four times, will not only cure the Tooth-ach, but also cleanse the Brain.

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## 59. Another.

Take Hounds-tongue, and stamp it, and fry it with Butter, and make a plaster of it, and bind it to the cheek on that side the pain is on.

## 60. Another.

Take a pint of the strongest White-wine vinegar you can get, a handful of Sage, a quarter of a handful of roots of red Nettles, and as much Oaken rind: boil all these together, and wash your mouth with it.

## 61. To make teeth fall out of themselves.

Take the root of a Mulberry-tree, lay it in steep in strong Vinegar; then take it out, and dry it in the Sun; beat it into powder, do but touch a tooth with that powder, and it will drop out.

## 62. For rotting of the teeth.

Wash thy mouth often with the water of Motherwort; the water of Vervain will do the like.

## 63. For the Tooth-ach.

Take Ivy-berries, and bruise them; and when you have done so, boyl them in strong White-wine Vinegar, wash your mouth with the Decoction, and lay the Ivy-berries hot to your cheek.

## 64. Another.

Roast an Egg hard, and when you have done, put to it a spoonful of Salt, and two spoonfuls of white Wine-vinegar: beat them all together to a pap very well, and now and then put a little into your mouth.

## 65. To make Childrens teeth cut.

Take the brains of a Hare, or the brains of a Hen, and rub the Child's Gums with them once or twice a day, and it will make the teeth cut without pain.

66. *Another.*

Take the tooth of a Colt of a year old, and hang it about the neck of the child, and this will do it, if *Mizaldus* say true. And now give me leave to quote an experiment of my own; One of my children breeding teeth extream hardly, having read this in *Mizaldus*, it seemed to me impossible to get a Colts tooth, (of a year old;) wherefore I bought a Calves head, and took one of his teeth, and hung it about its neck, and the very first night three of its teeth cut; which because it is very unusual so many teeth should cut in one night, I cannot but ascribe some virtue to the Medicine. Besides all this, I am of opinion, That the tooth of a dead man hung about the neck of a child, will do it far better than either; I am not determined to give my reasons at this time, yet I will give you a verisimile for it; the tooth of a dead man, born about a man, instantly suppresseth the pains of the teeth, as I have often found my self: when all other remedies have failed me; and if this be true, why not the other?

67. *To fasten the teeth.*

Seeth the roots of Vervain in old Wine, and wash your teeth often with them, and it will fasten them.

68. *For the Tooth-ach.*

Take the inner rind of an Elder-tree, and bruise it, and put thereto a little Pepper, and make it into balls, and hold them between the teeth that ake.

## C H A P. VII.

*Of the Gums, and their Infirmities.*69. *For a Scurvy in the Gums.*

**T**AKE Cloves, and boil them in Rose-water, then dry them and beat them to powder and rub the Gums with the powder, and drink the decoction in the morning, fasting an hour after it. Use red Rose-water, for that is the best.

70. *For a Canker in the Gums.*

Take half a pint of White-wine, a quarter of a pint of water, an ounce of burnt Allum, a handful of Cinkfoil-roots bruised ; boil all these in an Earthen pot (for the Sharpness of Allum will make Vert-de-greece of a Brass Vessel) over a gentle fire till half be consumed ; scum it well, strain it, and keep it in a Glass till you have occasion to use it; and when you have occasion, wash your Gums with it.

71. *Another.*

Take Herb of Grace or Rew, which you will, stamp it, and press out the juyce, and mix it with as much strong Vinegar, (the best way is to put the Vinegar to it, after you have well beaten it) and so strain them out hard both together : when you have occasion to use it, wet a Linnen Rag four or five times double in the aforesaid juyce, and apply it to the Gums : if the Canker be very great and eating, mix a little burnt Allum with it.

72. *For rotting and consuming the Gums.*

Take Sage-water, and wash your mouth with it every morning, and afterwards rub your mouth with a Sage Leaf.

C H A P.

## C H A P. VIII.

### *Of the Face, and its Infirmitieſ.*

#### 73. *The Caufe.*

IT is palpable, that the caufe of redneſſe and break-  
ing out of the Face, is a venemous matter, or  
filthy vapour ascending from the ſtomach towards  
the head: where meeting with a Rheum or Flegm  
thence descending, mixeth with it, and breaketh  
out in the Face. Therefore let the firſt intention  
of cure be to cleanse the ſtomach.

#### 74. *Caution Negative.*

Let ſuch as are troubled with red Faces, abstain  
from ſalt Meats, ſalt Fish and Herrings; drinking  
of ſtrong Beer, ſtrong Waters or wine, Garlick,  
Onions and Mustard; yea, if it be a Welch Man  
or Woman, they muſt abſtain from toasted Cheeſe  
and Leeks; and that is a Hell upon Earth to them.

#### 75. *Caution Affirmatively.*

Let them uſe in the Broaths and ſtewed Meats,  
Purſlain, Sorrel, Wood-forrel, Lettice, Sparagus  
tops and roots, the tender tops of Hops, Endive  
and Succory, let them always keep their bodies  
laxative, and Sleep with their hands high.

#### 76. *For a red Face.*

Take Sow-thistles, Borrage, Sorrel, Purſlane,  
French Barley, Parsly-roots, and Liquorish; boil  
them together in running water, and drink a  
draught of the decoction firſt in the morning, and  
laſt at night.

#### 77. *To*

77. *To make the Face fair.*

Boil Rosemary-flowers in White-wine, and drink a draught of the decoction every morning, and wash your face with an other part of it: yet in my opinion it were a better way by far to take a pound of Rosemary-flowers, and put them into a Rundlet, to a gallon of White-wine; shake them together and let them stand so a month, then strain it out, and keep the Wine for the aforesaid use.

78. *Another.*

Wash your face with Bean-flower-water, yet in my opinion Burnet-water is best, though my Author holds the contrary.

79. *For a white Scurf in the Face.*

Take a pint of Vinegar, in which dissolve an ounce of Camphire, let them stand together close stopped 14 days (faith my Author) but it is very probable half the time will serve the turn; then wash your face with it every morning: this hath holpen a Gentlewoman that had a Scurf in her face divers years, as though she had been a Leper.

80. *For freckles in the face.*

Anoint thy face at night going to bed, with the blood of a Hare, or of a Bull; the next morning wash it off again: and this, though it make one look more like a Fury than a Man it will cure him.

81. *Another.*

Stamp Sallendine, press out the juyce, and mix it with the like quantity of White-wine, and anoint your face with it at night when you go to bed.

82. *For a blastered Face.*

If it be a man, take red Honey-suckles; if a woman, white Honey-suckles; press out the juyce of them, and anoint your face with it at night going to bed: This receipt seemeth to me very rational, and

Part V. his Physical, Chirurgical Remains. 221

and is therefore most pleasing. I shall explain what here is meant by Honey-suckles ; and herein I will imitate Aristotle so far, as to tell you,

First, What it is not. Secondly, What it is.

First, it is not those Honey-suckles which climb up in Hedges, which the Latines call *Caprifolium*, and the English Wood-bine, or Honey-suckles.

Secondly, it is that which is commonly called Medow-trefoil, by Physicians ; in *Sussex* it is commonly called Honey-suckles.

83. *For a Face full of red pimples.*

Dissolve Camphyre in Vinegar; and mix it and the Vinegar with Salendine-water, and wash the face with it; this cured a Maid in twenty days that had been troubled with the infirmity so many years.

84. *Another.*

Take Honey-suckle-leaves, and distil them, and wash your face with the water, (use the same Honey-suckles as I told you before:) this cured a woman that had her face full of white scales ; and it so perfectly cured her, that she was never troubled with them again.

85. *Another.*

Also another Woman was troubled with such an infirmity, and if she had been by the fire but a little, and afterwards gone into the Air, her face would have been as full of red spots as it could hold, just like a drunken womans, and she was helped by this following remedy : She took Frankincense, and beat it into powder with Saffron, and cast the powder upon a Chafing dish of coals, and received the smoak of it with open Mouth ; and using of it often was helped.

86. *To take away the marks of the small Pox.*

Take the juyce of Fennel, heat it luke-warm,  
and

and when the small Pox are well skabbed, anoint the face with it divers times in a day three or four days together.

87. *Another.*

But I am confident the best remedy that is, not only to prevent the scars of the small Pox, but also to cure deep Wounds or Ulcers without a scar, is to anoint the place with Oyl of Eggs.

88. *For a red Face.*

Take a handful of Scurvy-grafs, and a handful of Tutsan-leaves; boil them well in Ale, and strain it, and drink a draught of it every morning.

I desire you to be cautious in using this Medicine in giving of it to young people; for Tutsan-leaves consume the seed abundantly, and causeth barrenness.

C H A P. IX.

89. *Of the Throat, and its Infirmities.*

**T**He vulgar way in curing Diseases of the Throat, which is yet in use with our pitiful Physicians, is *Album-grecum*, *Anglicè* a Dogs-turd, a very sweet Medicine, no less pleasing then profitable.

90. *A Caution.*

Diseases in the throat, most commonly proceed of Rheum descending from the head upon the *trachea arteria*, or windpipe; in such causes there is many times no other cure than first to purge the body of Flegm, and then the head of Rheum, as you were taught in the first Chapter.

91. For Hoarsness.

Take of Sugar so much as will fill a common Tasfer, then put so much rectified spirit of Wine to it as will just wet it: eat this up at night going to bed: use this three or four times together.

92. Another.

If the body be feverish use the former Medicine as before, only use oyl of sweet Almonds, or for want of it, the best Sallet-Oyl instead of Spirit of Wine.

93. Another.

Take Peny-royal, and seeth it in running water, and drink a good draught of the decoction at night going to bed, with a little Sugar in it.

94. For the Quinsie.

Take notice that bleeding is good in all inflammations, therefore in this.

It were very convenient that a Syrup, and an Oyntment of Orpine were always ready in the house for such occasions; for I know no better remedy for the Quinsie, than to drink the one, and anoint the throat with the other; but be sure you do not drink the Ointment, and anoint the throat with the Syrup.

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## C H A P. X.

### *Of the Breast and Lungs, and their Infirmities.*

95. For a Cough in a young Child.

Rub his Stomach well when he goes to bed with Oyl of Roses, and then lay a warm cloth to it; and in three or four nights so using, he will be cured.

96. For

96. *For weakness of the Lungs.*

Beat the Lungs of a Fox into a powder, and take a drachm of the powder every night in Rose-water; or if you will, you may take it in the morning.

If any ask the reason why Electuary of Fox lungs is not better; tell them, that many Compositions consist of so great variety of Simples, that one of them spoils the operation of the other.

97. *For inflammation of the Lungs.*

Dissolve Sugar-candy in Rose-water, and drink no other drink.

98. *Another.*

Also it is very good to anoint the Breast often with Oyl of Violets, or Oyl of Water-Lillies.

99. *For stoppings of the Breast.*

Take the Gum of Cherry-tree, and dissolve it in old Wine, and let the sick drink thereof, and it will open his pipes gallantly, better than a sledge and Wedges.

100. *Another.*

Take Figs, and slit them, and fill them full of Mustard, then boil them in White-wine, eat the Figs and drink the Wine.

## C H A P. XI.

*Of Womens Breasts, their infirmities and Cures.*101. *For sore Breasts that are broken.*

**T**ake Wheat-flower, Yolks of Eggs, and the juyce of Plantane; mix it well together, till it be thick like an Oyntment; spread it upon a cloth, and apply it to the sore Breast: if there be any

any holes in the Breast, dip a Tent in this Oyntment, and tent them with it, and lay a Plaister of the same over it.

102. *For sore Breasts.*

Take a handful of figs, & stamp them well till the Kernels are broken ; then temper them with a little fresh grease, and apply them to the Breast as hot as the Patient can well endure ; it will presently take away the anguish ; and if the Breast will break, it will break it, else it will cure it without breaking.

103. *An inward Medicine for a sore Breast.*

Let her drink either the juyce or decoction of Vervain : it were fit that syrup were made of it to keep all the year.

104. *For want of Milk.*

Use the former Medicine, it will help that also.

105. *For the hardness of the Breasts.*

It is usual to Nurses, when they have newly weaned their children to have their Breasts grow hard and the milk to curdle in them ; which might easily be prevented by wearing a Dyachilon-plaister to them : but suppose it be come already, and cannot be prevented, in such a case take Chickweed, and chop it small, and boil it in Plantane-water ; put a little Sheeps suet to it, to make it moist, and apply it for a pultis to the Breast.

106. *Another.*

Take Populeon, and Linseed Oyl, of each alike quantity, mix them together, and warm them well, then dip a cloth in it, and lay it to the Breast ; it will not only take away the hardness of the Breast, but also dry away the milk.

107. *For want of Milk.*

Take green Wheat so soon as it begins to change colour, bruise it well, and boil it in Sallet-Oyl ;

Oyl, then strain it, and keep the Oyl till you have need of it to anoint the brest.

**108. For sore Breasts.**

Take Claret-wine, and boil it with Barley-flour till it be thick like a Pultise; put a little Oyl to it or Sheeps suet to keep it moist, and apply it to the Breast.

**109. For want of Milk.**

Take Crystal, and beat it into very fine powder; take a drachm of it in the morning in a draught of Muskadel.

**110. For inflammation in the breast.**

This is that infirmity Women usually call the Ague in the breast: take the whites of two Eggs, two handfuls of Housleek or Sengreen, which you will; beat them well together, and lay them Plaister-wise to the breast.

**111. To cure sore breasts without a scar.**

Take the yolk of an Egg, and beat it with fresh grease; and when your breasts are almost well, apply that Plaister-wise to them: this will cure not only the breasts, but also any other wounds without a scar: Oyl of Eggs will do the like.

## C H A P. XII.

### *Of the spleen and its Infirmitieſ.*

**112. A Caution.**

**T**HE Spleen is a spungy piece of flesh in the body of man, lying under the Basterd-ribs on the left side; it is the seat of Melancholy, and of the retentive faculty throughout the body of a man;

man; it causeth mirth and laughing, sadness and sighing, according as it is well or ill affected.

113. *Another.*

The Spleen, is seldom afflicted, but it stirs up wind in the body extreamly, because it lies in so great a cavity.

114. *Another.*

There is a great harmony between the Liver and the Spleen, insomuch that the one is never afflicted but it afflicts the other in one measure or another; neither is any thing medicinal for the one, but in one measure or other it helps the other.

115. *For hardness of the Spleen.*

Take the Marrow of Beef, and mix it well with the like quantity of Oyl of bitter Almonds; warm it well, and anoint your left side with it.

116. *For the Spleen.*

Take the inner rind of an Ash-tree, bruise it, and boil it well in White-wine, and drink a draught of it every morning: Tamaris-bark, and Caper-roots, work the same effect used in the same manner.

117. *Another.*

In the morning wash your left side with your own water.

118. *Another.*

Take the roots of Nettles, stamp them well and boil them well in Vinegar to a pultise; and apply it warm to the left side.

119. *For the Spleen over-burthened.*

In this case many times you have no other remedy, than to be let blood in the Fundament with Horse-leaches.

120. *For the Spleen.*

My own most approved remedies for the Spleen, are these: if the Spleen be afflicted with cold, rub

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your

your left side every morning when you rise with your hand, then anoint it with Ointment of Tobacco, and lay a Tobacco-leaf moistened with the same oyntment upon the region of the Spleen.

121. *Another.*

Apply a plaster of Ammoniacum to the region of the Spleen: if you can get the Plaster which is called *Emplastrum Ammoniacum cum siccata*; it is one of the best remedies in the world being applied to the region of the Spleen.

122. *Another.*

If a man live in the Country where these cannot be gotten, let him get a handful of Hemlock, and warm it very hot, and apply it to his side: it were fitting an oyntment of it were made, and kept in the house for such occasions: for Hemlock being an herb of *Saturn*, is an excellent sympathetical remedy for the Spleen.

123. *Caution.*

When you apply many plasters to the region of the Spleen, cut them as near as you can to the same form the Spleen is of, so will they work their effects more effectually and speedily.

124. *Another.*

Let such as are troubled with the Spleen, forbear much drinking Wine; for that makes the vapours of the Spleen thin, and sends them up to the Brain pell mell, whereby corrupting the senses, they make many men think they see the things they see not, and hear the things they hear not. These vapours of the Spleen I am perswaded are the reason why mad and fantastical people think they see Visions; many thinking they are inspired with the Spirit of God, when it is nothing else but a few poisonous vapours of the Spleen.

C H A P. XIII.

*Of the Stomach, and its Infirmities.*

125. *A Caution.*

**I**Nfirmities of the Stomach usually proceed from surfeiting.

126. *Another.*

Let such as have weak Stomachs avoid all sweet things; as Honey, Sugar, and the like; Milk, Cheese, and all fat Meat; let him not eat till he is hungry, nor drink before he is a dry; let him avoid anger, sadness, much travel, and all fried meats; let him not vomit by any means, nor eat when he is hot.

127. *For pain in the Stomach.*

Take a slice of bread of a pretty thickness, and toast it very hot; then dip it in Oyl of Camomel, or Oyl of Spike, which is next hand; then wrap it in a linnen cloth, and apply it to the part pained.

128. *For moisture of the Stomach.*

Take a drachm of Galanga in powder every morning in a draught of what Wine you love best.

129. *For heat of the Stomach.*

Swallow four or five grains of Mastick every night going to bed.

130. *For windiness in the Stomach.*

Take a scruple of Castoreum every morning in good Wine; 'tis an excellent remedy for windiness in the Stomach; better indeed for Women than it is for men, to put half a dozen or ten drops in a draught of Beer after their meat.

131. *For a stinking breath caused by the Stomach.*

Take three ounces of Cummin-seeds, bruise them well; and boil them in a gallon of Sack till half be consumed: Drink a draught of it (being strained) first at morning and last at night.

132. *For one that vomits up his Victuals.*

Take Quinces, the cores and rinds being taken away, boil them in strong Vinegar till they be soft; then beat them in a Morter, and make them into a Pultise with a little Mustard-seed and Cloves beaten into powder; spread this upon a cloth, and apply it warm to the Region of the Stomach. This in three or four times doing, will cure.

133. *To stay vomiting.*

Take a toast, and bake it very well, then dip it in Vinegar; chew a little of it in your mouth whilst it is hot, and hold the rest to your Nose, and it will close the mouth of your stomach.

134. *For a weak Stomach.*

Take an ounce of Cinnamon, half an ounce of Galanga, and as much Ginger; beat them into powder; and with Syrup of Hysop make them up into an Electuary; of which take the quantity of a Nutmeg every morning, fasting an hour or two after it: if you cannot get syrup of Hysop, put half an ounce of Hysop in powder in it, and make it up with clarified Honey.

135. *For a stinking breath caused by the Stomach.*

Take the tops of Rosemary, boil them in wine, and drink a draught of the decoction, first at morning and last at night.

136. *For a watry Stomach.*

Take an Oaken leaf, & lay it upon your tongue, with the rough side downward; shut your mouth close, & it will draw the water from your stomach.

## C H A P. XIV.

### *Of the Liver, and its Infirmitieſ.*

#### 137. *A Caution.*

**I**F the Liver be too hot it usually proceedeth from too much blood, and is known by redness of Urine, the Pulse is swift, the Veins great and full, his spittle, mouth, and tongue, seem sweeter than they use to be: the cure is letting blood in the right Arm.

#### 138. *To cause the Liver well to digest.*

Take Oyl of Wormwood, and so much Mastick in powder as will make it into a Pultise, lay it warm to your right side.

#### 139. *For heat of the Liver.*

Take Liver-wort, Cinkfoil, Endive, Succory, Borage, and Bugloss, of each equal quantities; boil them in clarified Whey, and drink no other drink.

#### 140. *Another.*

Take of Sow-thistles, Dandelion and Ribwort, of equal quantities; either boil them in clarified Whey, or else in fair Water; or if you will, you may tun them up in small Beer, and drink no other drink.

#### 141. *Stoppages for the Liver.*

Take Ivy-berries, Agrimony, Harts-tongue, Liver-wort, and the bark of Ash-tree, of all these a like quantity, Polypodium the double quantity of any one of them; bruise them well, and either tun them up in small Beer, or else make a decoction of them in Water: then make the decoction

142. *A Caution.*

If the Liver be stopped, the Face will swell, and you shall be as sure to have a pain in your right side as though you had it there already.

143. *For stoppage of the Liver.*

Use Garden-thyme in all your drinks and broths, it will prevent stoppages before they come, and cure them after they are come.

144. *For the Liver.*

The Liver of a Hare dried, and beaten into powder, cures all the diseases of the Liver of Man.

145. *Gently to cleanse and cool the Liver.*

Take of Liver-wort, Fumitory, & Harts-tongue, of each equal quantities; clarifie them in Whey, and drink a Pint of it every morning, fasting two or three hours after.

## C H A P. X V.

*Of the Sides, and their Infirmities.*146. *A Caution.*

**I**F you have pain in your side, and question whether it be a Plurisie or not, take Worm-wood, and heat it hot against the fire, between two Tile-stones; and when it is very hot, sprinkle it with a little Muskadet; then put it in a linnen cloth, and lay it hot to your side; if it be only wind, it will take it away in two hours; but if it be the Plurisie, it will increase the pain; and then you must seek other remedies.

147. *For*

147. For wind in the side.

Take the leaves of Holly, and dry them well, and beat them to powder: take two drachms of it in wine, and it will give thee ease immediately.

148. For a Stitch in the Side.

Take the Urine of him that is ill, and boil Wormwood and Cummin-seeds, bruised very well in it, and anoint the sides going to bed with the Liquor.

149. Another.

Anoint thy self going to bed, with Oyl of Bays.

150. For a Stitch in the Side.

Take a quantity of Cummin-seeds, and bruise them very well, and infuse them in Malmsey or Muskadel, three or four hours; then fry them in a pan till they be pretty thick; put it in a linnen bag, and lay it to your side.

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## CHAP. XVI.

### Of the Heart, and its Infirmities.

151. For a trembling of the Heart without a Fever.

Take the Maw of an old Cock, dry it, and beat it into powder, and take a drachm of the powder of it in the morning in Wine.

152. Another.

Take red Coral, and beat it into very fine powder, and take a scruple of it first in the morning, and last at night in Borage-water.

153. For fatness about the Heart.

Take the juyce of Fennel, and clarifie it, and

make a syrrup of it with Honey, and take an ounce of it morning and evening.

154. *For gnawing about the Heart.*

Take Sage-leaves, and Yarrow; beat them and press out the juyce; clarifie it, and drink a spoonful of it in every draught of Beer you drink.

155. *A Caution.*

Things which strengthen the heart, are Saffron, Rue, Borage, Bugloss, Harts-horn, Mustard, red Roses, Violets, Mace, good Wine, and Spirits of Wine moderately taken.

156. *For Heart-qualms.*

Take half a drachm of Piony-roots in powder every morning or a spoonful of syrup of Pionies, and to be sure you shall be free from it all that day.

## C H A P. XVII.

### *Of the Belly, and its infirmities.*

157. *For a hard Belly without pain.*

**T**ake Mallows and Mercury, and stamp them together, (the herb Mercury I mean, not Quick-silver) and make a plaster thereof, and lay it to the Navel.

158. *Another.*

Take Rew and press the juyce out; clarifie it: drink a spoonful of it in all the drink you drink.

159. *For a hard Belly that is sore.*

Beat Penny-royal, and mix a little Ginger with it in powder, and apply it Plaster-wise to the Belly.

160. *For*

160. For a Bastard Cholick.

Take Wormwood, Rew, Mother-wort, Lavender-Cotton; stamp them, then mix the Gall of an Ox with it warmed, and apply it plaster-wise to the Belly.

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C H A P. XVIII.

*Of the Navel, and its Infirmitieſ.*

161. For the ſwelling of the Navel.

Take Cows-dung, and dry it to powder; Barley-flowr, and Bean-flowr, of each a like quantity; a little Cummin-seeds beaten into powder; make it up into a plaifer with juyce of Knot-graſs, and apply it to the Navel: if it happen at ſuch a time of the year when juyce of Knot-graſs cannot be gotten, add the leaves of Knot-graſs in powder, in equal proportion to the reſt, and make it up into a plaifer, with Ale boiled to the height.

162. Another.

Take Cows-dung, and boil it in the milk of the ſame Cow into a plaifer, and apply it to the Navel.

163. For a child's Navel that is ſore  
with crying.

Take a little Bean-flowr, and the Ashes of fine Clouts burnt; temper them with Red Wine and Honey, and lay it to the ſore.

C H A P.

## C H A P. X I X.

*Of the Back, and its Infirmitieſ.*

164. *For weakness of the Back.*

**T**AKE Barley-flower, and Bean-flower of each equal quantities; make it up into a Plaister with the Oyl of Roses, and the yolk of an Egg, and apply it to your Back.

165. *Another.*

Take Rice in fine powder, and Wheat-flower, of each equal quantities; temper it with Claret-wine and Sugar, the powder of Clary and Nutmeg; make it into a Cake with fresh Butter and bake it; and eat no other Breakfast but it, being baked, for some days.

166. *For a pain in the Back.*

Take fresh Cow-dung, and fry it in Vinegar, and apply it Plaister-wise to the back: you little think how soon it will give you ease.

167. *For heat in the Back.*

Boil the leaves of Willow-trees in water till they be as thick as a Pultife; apply them to the Reins of the back as hot as you can endure it: if it be at such a time of the year when Willows have no leaves, use the inner rind of the Tree in like manner: and in four or five times dressing, it will heal you.

## C H A P.

## C H A P. X X.

*Of the Fundament, and its Infirmitieſ.*

### 163. For falling out of the Fundament.

**B**eware of taking cold in that place: be ſure to keep your Buttocks warm: beware of coſtive-ness: ſit not upon cold Earth nor ſtones.

### 169. For the Fig in the Fundament.

This impediment is an Impoſthumation, or lump of flesh growing in the right Gut, proceeding of melancholy humours descending thither, and therefore firſt of all purge melancholy, either with Confection of Hamech, or Pills of Lapis-La-zuli.

### 170. Another.

Take the powder of a Dogs-head burnt, mix it with the juyce of Pimpernel, and make long Tents of it, and put it up the Fundament.

### 171. For falling out of the Fundament.

Take Bay-leaves, and boil them well in wa-ter; put the Water in an Earthen Pot, and ſit over it as hot as you can endure, that the fume of the water may go up into your Fundament; ſo may you put it up with your Fingers by little and li-ttle: and when you have gotten it up, ſit down with your bare breech upon an Oaken board made as hot with the fire as you can ſuffer it: this will heal you.

### 172. Another.

Take red Nettles, and bruife them very well; boil

boil them well in White-wine, in an earthen pot till half the Wine be consumed; let him drink this liquor first at morning, and last at night, and lay Herbs to his Fundament as hot as you can suffer it.

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## C H A P. XXI.

*Of the Thighs, and their Infirmitieſ.*

173. *For Stiffneſſe of the Thighs.*

**T**ake brook-lime, Hoarhound, and S. Johnswort; Tallow, Hogs-grease, and Horse-turd, boil them all well together; then strain them out, and keep the Oyntment for your use.

174. *For aching of the Bones of the Thighs.*

Take a pint of White-wine, and the Gall of an Ox: boil them to a plaſter with a few crums of bread; ſpread it upon a cloth, and lay it to the grieved place.

175. *To knit the Sinews and Veins of the Thighs.*

Take great Earth-worms, and beat them all to maſh, and add unto them a little Maſtick in powder, then boil them in Oyl till it be thick like a Salve; then ſpread it upon a cloth, and lay it to the grieved place let it lie on nine days, and by that time all will be well.

176. *For Swelling of the Thighs.*

Take Hens dung, or Pigeons dung, (Pigeons dung is the best by far without any diſpute of the story)

stroy) Sheeps tallow, Smallage, and Chick-weed; beat them all together: then fry them well in Lees of Muskadel: if you cannot get the Lees, use Muskadel it self: and apply it, being fryed as hot as you can endure it to the place.

177. *For Sinews that are shrunk in the Thighs, or elsewhere.*

Anoint the place with Oyntment of Swallows; it is thus made: Take young Swallows out of their nests, by number twelve; Rosemary-tops; Bay-leaves, Lavender-tops, Strawberry-leaves, of each a handful: cut off the long feathers of the Swallows wings and tails, and put them in a stone Mortar; and lay the Herbs upon them, and beat them all to pieces, Guts, Feathers, Bones and all; then mix them with three pound of Hogs-grease; set it in the Sun a Month together; then boil it up, strain it, and keep the Oyntment for your use.

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CHAP. XXII.

*Of the Knees and their Infirmities.*

178. *For Ach, or Swelling in the Knees.*

Take Rew and Lovage, and stamp them, and mix a little Honey with them, and apply it to the Knees.

179. *For an Ach coming of an old Bruise.*

Take a Pottle of running water, and a pint of Bay-

Bay salt; boil them together till half be consumed; then make it thick with Bran, and lay it to the Knee.

180. *Another.*

Make an Oyntment with juyce of Night-shade, and May-Butter, to anoint your Knaee with.

181. *For the Knees.*

The best remedy (in my opinion) is this: Take the bones of Goats Knees, and beat them to powder, and take a drachm of the powder every morning in Goats Milk, if you can get it, if not, in what liquor you will; and wrap a part of the skin of a Goat about your Knee.

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## C H A P. XXIII.

*Of the Legs and Feet, and their Infirmities.*182. *For Swelling in the Legs,*

**T**ake Worm-wood, Southern-wood, and Rew, of each equal quantities; stamp them together and fry them with Honey till they begin to wax dry; then apply it as hot as you can endure it, either to your swelled Legs or Hands.

184. *For a Leg that is swelled, and will pit after touching.*

Take Chick-weed and Pellitory of the Wall, of each a handful; Sheeps Tallow one pound, Tartar beaten, two ounces; boil these in Milk, till

**Part V. his Physical, Chirurgical Remains.** 241  
till they be soft like a Pultise, and apply it to the Leg.

**184. Another.**

And this pleaseth me much better: Take a Quart of red Wine, and boil it to a Pultise with crums of Rye-bread, and apply it to your Leg as hot as you can endure it: in four times dressing this will help you.

**185. For aach in the Bones, in the Legs or Arms.**

Take a quarter of a pound of Dill-seed, beat it into powder and boil it in a quart of good White-wine; boil it till half be wasted away; then put it to a pint of good Sallet-Oyl; boil it again till all the Wine be consumed; then strain out the Oyl, and keep it as a Sovereign remedy for the Premises.

**186. For a red swelling in the Leg or Arm.**

Take Oatmeal, and boil it in Milk; and when it hath boiled a good while, add to it a handful of Mallows, and a handful of Housleek, or Sengreen chopped small together, with some Sheeps suet chopped small; boil it to a Pultise, and apply it to the sore place: if it be ready to break, it will break it, if not, it will cure it without breaking.

**187. For a Corn on the toe.**

Take a black Snail, and roast him well in a white wet cloth; bruise him, and lay him hot to the

**188. To make a Nail grow where it is wanting.**

Take Cinkfoil, and bruise it with any fresh grease, and apply it to the place where the Nail is wanting, and it will make another grow.

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**R A R E**

Be

By

R A R E S E C R E T S  
I N  
P H Y S I C K  
A N D  
C h i r u r g e r y ,

N E V E R

Before Exposed to Publick View, and now  
added to this Fifth Edition of this his  
*Last Legacy*, Left and Bequeathed to his  
Wife, for General Good.

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P A R T VI.

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C O L L E C T E D  
By *NICHOLAS CULPEPER*,  
Student in Astrology and Physick.

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L O N D O N ,

Printed in the Year 1684.

~~NOTEBOOK~~

~~VISITORS~~

Given this twenty fifth day of October one thousand eight hundred and fifty nine to John C. H. Smith for his collection of books and papers.

1859/11



## Aphorisms and Receipts.

1. *To increase Milk in Nurses, and drive away Mice.*

**T**H E Hoofs of the fore-feet of a Cow dried, and taken any way, encrease Milk in Nurses : the Smoak of them burnt, drives away Mice.

2. *Against pain of the Ears.*

If you fry Earth-worms in Gose-grease, and drop a drop or two of the grease warm (being strained) into your Ear, it helps the pains thereof. I suppose you had best slit them, and wash them in White-wine first. *Mizaldus,*

3. *Against the Spleen.*

The water wherein Smiths quench their Iron, being drank, helps the Spleen, so doth eating Capers. *Benevenius,*

4. *To take off a Wen.*

Unslaked Lime beaten into powder, and mixed with black Sope, takes away a Wen being anointed with it.

5. *To draw forth a Thorn or Splinter.*

If any Wood or Iron be gotten in the flesh, and you cannot get it out, dip a Tent in the juyce of Vervain, and put it into the Wound, if the wound be big enough; also stamp some of the herb and bind it to the Wound with a cloth ; it will not only draw out the Thorn or Iron, but also speedily help the Wound. *Mizaldus.*

## 6. To preserve Teeth.

To rub your Teeth and Gums every morning and after meat too, if you please, with Salt, is the best way under the Sun to preserve the teeth sound and clean from rotting and aching.

## 7. To Cure the Gout.

An excellent cure for the Gout, is to take a young Puppy, all of one colour, if you can get such a one, and cut him in two pieces through the back alive, and lay one side hot to the grieved place, the inner side I mean.

## 8. An Excellent Balsom.

Strong Ale, sod till it be thick, is an excellent Salve for old Aches, and also for Sores.

## 9. To try a Plurisie, if it be fixed or not.

*I have found this false, that a man had a Plurisie, yet coughed not.* If any suspect he hath gotten the Pleurisie, let him hold his breath as long as he can; and if he can let it go without Coughing, he hath not the Plurisie, otherwise he hath.

## 10. To cure a Wound well and quickly.

The coals of a Birch-tree beaten into powder, and put into any wound or sore, heals it, not only perfectly, but speedily.

## 11. To cure those that cannot hold their Water.

A flead Mouse dried and beaten into powder, and given at a time, helps such as cannot hold their Water or have a Diabetes, if you do the like three days together.

## 12. To hasten delivery in Women.

Betony, Penny-royal or sweet Bazil, in powder, given to a Woman in Travell, hastneth her Delivery. I suppose it were very requisite to observe a time for gathering them.

## 13. Against the Plague.

If a piece of fine Gold, viz. Angel Gold, (or

for want of it, Leaf Gold, but then you need not take it out again) be put into juyce of Lemmons, and after 24 hours taken out again, and a little Angelica-root in powder, put into the juyce, and drunk by such as have the Plague, cures to admiration.

I suppose if the time of gathering the Angelica were observed (for it is an herb of the ☽) it would be far more effectual, as also of the time of putting in the Gold.

14. *To cure a Fellon.*

A little Bay-salt dried and beaten into powder, and mixed with the yolk of an Egg, and applied to a Fellon, (called in *Sussex* an Andicon) doth not only speedily cure it, but also draws away the pain and swelling from the parts adjacent, which is usual to such infirmities.

15. *To take away, and prevent superfluous hairs.*

Bay-salt finely powdered, and mixed with fasting Spittle, and applyed Plaster-wise to any place where superfluous hair grows, doth take it away; the like effect hath Pidgeons dung, applied in like manner.

16. *To stanch blood at the Nose.*

Bleeding at the Nose will be speedily stopped if you write on the Patients Forehead with his own blood, these words, *Consummatum est.*

17. *To cure the Squinzy.*

The powder of the Tooth of a Bore, mixed with new Oyl of Linseed (for that which is stale stinketh) doth presently cure the Squinancy, if the grieved place be but touched with it with a Feather.

18. *To whiten Teeth.*

The coles of a burnt Vine in powder, mixed with

with Honey, doth make the Teeth which are rubbed with it, as white as Ivory.

19. *To cure Hoarsness.*

Strong *Aqua-vita*, mixed so full with Sugar, as that you may eat it upon a Knives point, taken last at night, cures Hoarsness in a short time.

20. *To beautifie the Skin.*

*Mizaldus.*

The dross which is left in pressing out Linseed-Oyl, being laid to steep in running water, and the hands washed with it, makes them of a delicate colour; and if you will take the pains to bath your body now and then with it, it will beautifie the Skin.

21. *To take off Freckles, and Morphew.*

*Mizaldus.*

The blood of a white-Hen, smeered all over a face that is full of Freckles, and let alone till it be dry, and then wipe it off clean, taketh away the Freckles and Spots.

22. *To cure a Quartane Ague.*

*Mizaldus.*

Cantharides wrapped in a Spiders Web, and hanged over one that hath a Quartane Ague perfectly cures them.

23. *A wonderful cure for all Agues.*

Also for any Ague, just when the fit comes upon you, take half a pint of Sack, and boil it to a quarter of a pint, with a little Garlick sliced thin in it, and drink it as warm as you can, it will suddenly cure you to admiration.

24. *To cure the Cholick. Probatum est.*

The decoction of Hollyoke, mixed with a little Honey and Butter, doth (being drunk warm) wonderfully ease the Cholick.

25. *To cure the Squinancy infallibly.*

A Plaister made of young Swallows being burnt Nest and all, doth (being applied to the Throat) ease

ease the Squinancy, and swelling of the Throat: you may make it into a Plaister with Oyl and Wax.

26. *To prevent Cramps and Palsies.*

If you use (when you go to bed) to rub your fingers between the Toes, and then smell to them; you shall find it an excellent prevention both of Cramps and Palsies.

27. *To cure the Cramp.*

The little bone of the Knee-joyn<sup>t</sup> of a Hares-hinder Leg, doth presently help the Cramp, if you do but touch the grieved place with it.

28. *To draw out a Thorn or the like.*

A little piece of the Tongue of a Fox (moistned, and made soft in Vinegar, if it be too dry) applied to the place, draws out a Thorn, or any thing else that is gotten deep into the flesh.

29. *To stanch bleeding at the Nose.*

The three cornered Stone which is to be found Mizaldus. in the hinder part of the head of a Carp, near the neck, being beaten into powder and a little of it snuffed up into the Nose, doth instantly stay the bleeding of it.

30. *To cure a Pin and web in the Eye.*

The head of a Cat that is black, burned in a new Mizaldus. Pot or Crucible, and made into fine ashes, and a little of it blown with a quill into an Eye that hath a Web or Pearl growing before it, three times a day is a most sovereign remedy.

If in the cure the Patient feel any burning in his Eye, then take three or four Oaken leaves and moisten them in water, and lay them to the Eye, and when they have lain a while, turn them.

*Mizaldus* affirms that this hath cured such as have been blind a whole year.

## 31. To draw forth a Thorn, or the like, or to cure the Dropſie.

Snails, either with shells or without being beat with Rennet, and applied Plaister-wise, will draw out any Thorn, or any thing else that is gotten never so deep into the flesh.

Also applied to the Navil of one that hath the Dropſie, it draweth out all the water; but it must not be removed till it either drop of it ſelf, or have drawn out all the water.

## 32. To cure the Gout.

*Mizaldus.*

*Albertus*

*Magnus.*

It is an herb  
of  $\text{J}_2$ , and  
doth it by  
Sympathy.

The roots of Henbane being stamped, warmed and applied to the place, cure the Gout both in the Feet and Knees; the reaſon is because it is an herb of Jupiter, whose ſign is ♃ and ☘ rules the Knees and Feet.

## 33. To cure a Rupture.

Take nine red Snails, and put them between two Tile-stones, ſo as they ſlide not away; then dry them in an Oven, and give one (beaten into powder) of them every morning fasting in White-wine, to one that is burſten, and let him fast an hour after; and if that cure him not, give him one more.

## 34. The virtues of Knot-graſs.

*Mizaldus.*  
It is an herb  
of  $\odot$ .

Knotgraſs is an herb of the Sun, and cures diſeases of the Heart and Back, ſtones, Cholick, Burſtneſſ, and reſiſteth the Peſtilence.

## 35. Against hot Rheum in the Eyes.

The paring of an Apple cut ſomewhaſt thick, and the inſide laid to the Eyes troubled with a hot Rheum, and bound on at night when they go to bed, gives ſpeedy help contrary to expeſta-  
tion.

36. *For the Gout.*

They say Piece-grease, (such as is fryed out of Shoo-makers leather) is an excellent remedy for the Gout.

37. *A cure for the black Jaundies.*

Shell-snails dried in an oven, and a drachm of the powder of it taken at a time, doth in nine or ten days cure the black Jaundies. It must be taken in Ale in the morning fasting.

38. *To cure an ach or stitch.*

Butter, *Aqua vita* and Beasts gall, of each a like quantity mixed together, cures any ach or stitch, being anointed with it every morning and evening.

39. *To cure the Falling-sickness.*

The powder of man's bones cure the Falling-sickness according to *Galen.* but *Gesner* avoucheth he hath done it often with the \* skull of a man not buried; which is the most probable, although the other may be true. *Gesner.* <sup>\*Cranium humanum.</sup>

40. *Against Bruises.*

The powder of Stone-pitch given in small bear two or three mornings together, is a notable remedy for such as are bruised; and cheap enough too.

41. *A receipt for the Kings-evil.*

The root of Vervain hanged about the Neck of one that hath the Kings-evil, gives a strange and unheard of cure.

The reason is, because it is an herb of *Venus*, and  $\gamma$  is her house: for the time of gathering this and other herbs, I refer you to other Treatises, where the matter is particulary handled. *Scribonius Largus.*

42. *For the Cholick.*

Tender horns of Bucks, whilst they be covered with a thin hairy skin, being sliced & put into a new pot

pot well covered, and so dried in an oven that they may be beaten into powder, and some of it given in wine, with pepper and myrrhe, give speedy ease for the Collick.

43. *For pain in the Bladder and Cods.*

Pains of the Bladder and Cods, as also the collick must be cured, if you apply to it Pellitory of the wall bruised.

44. *A receipt for the Guts; as also to break the Stone in the Reins and bladder.*

*Aetius, E-*  
*gineta, Mi-*  
*zaldus and*  
*experience.*

A Hedge-sparrow is of a notable vertue for the Guts detracted; and the feathers taken off, and the body either kept in salt, or converted into mummy and eaten, (the Birds I mean, not the guts and feathers) it will break the Stone either in reins or bladder, and bring it forth.

45. *Against redness of the Face.*

The roots of white Lillies sod in water; the face washed with the water, takes away the rednes thereof.

*Mizaldus.*  
*Galen.*

46. *For a weak Stomach.*

A green Jasper hung about the neck of one that hath a weak stomach, so that it touch the skin near the region of the mouth of the stomach, doth wonderfully strengthen it.

47. *Against Scalds and Scabs.*

If you stamp Harriff a little, and lay it to soak in spring-water 24 hours, and then wash any scald'd or scabby place with it quickly heals it.

48. *To provoke it.*

If you boil Parsly and Thyme well in White-wine, and in a draught of it put a spoonful of White-sope (I suppose Castle-sope) scraped small; and this being drunk up causeth a man speedily to make water, and is a precious remedy for the stone.

49. *An excellent Oyntment for Ulcers  
and Fistula's.*

*Carduus Benedictus* stamped and boiled with bar-  
rows-grease, wine and wheat-flower, to an oint-  
ment, this is sovereign, that it cures all Ulcers,  
sores, and fistula's, yea though the bones be bare. *Arnoldus.*

50. *To cure the pain of the Gout.*

*Arnoldus* saith, a handful of Mugwort stamped  
and boiled in sweet Sallet-Oyl, till the juyce be  
consumed, makes an oyl which gives speedy ease  
to the Gout.

51. *To stanch the bleeding of the Nose.*

If your Nose bleed on the right side, crush the *Mizaldus.*  
little finger of the right hand; if on the left side,  
of the left hand, and it will cease.

52. *To prevent the Falling-sickness.*

If you give ten grains of red Coral in powder to a  
child in breast-milk for the first sustenance it takes,  
it will never be troubled with the Falling-sickness,  
it seems by this it mightily strengthens the brain. *Arnoldus de  
villanova.*

53. *To cure the Gout.*

There is an Herb called Spear-grass, take it and  
stamp it, and fill a Wallnut-shell full of it being  
stamped, and apply it to the place pained with the  
Gout, bind it on, and within 6 or 8 hours it will  
draw a blister, which cut and let out the water, and  
keep a colewort leaf to it, till the malady be reme-  
died; this hath been known to cure this disease in  
such as have been troubled with it 20 years.

54. *To destroy Mothes.*

Boil the lees of Oyl till half be consumed,  
with which anoint the bottom, corners, and feet of  
a chest or press you put cloaths in, and no moths  
will trouble them; but you were best let it be dry  
before you put the clothes in. *Varr. Cato.*

## 55. Against Poison, Pestilence, and Ptisick.

*Mithridates.*

Take a handful of green Rue, gathered in the hour of the ☽ he being strong, ten figs, as many walnuts, an ounce of Juniper-berries; beat all these together with a little Bay-salt, and take the quantity of a hazel nut every morning, it defends the body from pestilence, poison, or any sickness, even to extreme old age; *Mithridates* was the Author of it, and therefore let him have the credit of it; besides, with this only, and the blessing of God upon it, I have cured such of the Ptisick or Consumption of the Lungs, that have been so weak they could not walk about the Chamber without leaning.

## 56. To make fat people lean.

Some men are so gross & fat that they can hardly walk or do any business; let such eat three or four cloves of Garlick every morning with bread and butter, and fast two hours after it; and let their drink be water wherein Fennel hath been boiled, it will in a very small time ease them.

## 57. To cure the bloody Flux.

That which is shorn from Skarlet, being well dried, and dried in an oven or other ways, that it may be beaten into powder, half a spoonful of the powder given at a time in red wine, will quickly cure the bloody flux. 58. To strengthen Memory.

If you anoint the Temples where the arteries pass, once a month with the gall of a Partridge, it mightily strengthens the Memory.

*An amulet against Poison of all sorts.**Simeon Sethi.*

A Saphire tied about the neck, so as it touch the region of the heart, preserves the bearer from poison & the plague, & abateth the heat in fevers & agues.

## 60. Against dulness and forgetfulness.

The soles of the Feet rubbed with good mustard helps

*Rhizis Avernius.*

helps forgetfulness, and quickens the motion. A man may draw hence that forgetful persons are Petrus Hispanus. usually dull.

61. *To cure the Tooth-ach.*

Seeth Ivy-berries in Vinegar, and sup your mouth full of it as hot as you can, and when it is cold spit it out again; and take another sup, and do likewise, a few such sups will cure the pain of the teeth.

62. *Another for the same.*

Also if you put a little spirit of Vitriol in the pained-tooth, which you may get done by a little lint tied to the top of a bodkin or wire, it works the same effects, but be sure you take not oyl of Vitriol instead of the spirit, for if you do you will make foul work.

63. *To cure lame joynts.*

*Aqua-composita* mixed with a little Oyl of Roses helps lame Joynts, but let them be well rubbed before with warm cloths, and then anointed with it.

64. *Another for the same.*

The like effect hath Harts-horn being boiled to a jelly in Sack.

65. *To preserve health in Body and Mind.*

Take of Cinnamon three drachms, Mastich and Pomegranat-rinds, of each one drachm, Galingal half a drachm; make all these being in fine powder into an Electuary with clarified honey, and taking the quantity of a hazel-nut of it every morning fasting doth not only cause a good stomach, but also good digestion, and resisteth the breeding of ill humors, thereby preserving the body in health, and the mind in vigour.

66. *To cure Agues.*

Cinkfoil is an herb of  $\gamma$ , it strengthens the Liver, and cures (being given in powder) all Agues.

I do

I do not intend here to treat of Herbs, about the time of gathering them, but reserve that to a Treatise by it self.

67. *To prevent Cold.*

*Mizadus.*

Whosoever anointeth any part of the body with the grease of a Wolf, shall not be hurt by cold on that part.

68. *To cause Deliverance in Women.*

*Tortula.*  
*Gilberius.*

Vervain stamped and strained in Wine, gives speedy deliverance to a Woman in travel if she drink it.

69. *Another for the same.*

The like effects hath sweet Bazil in powder, and also Cinnamon.

70. *To cure the Pin and Web.*

Take nine Hog-lice, we call them Wood-lice in *Suffex*, stamp them with a little juyce of Betony, strain it, and drink it warm in the morning; the doing so three mornings together cures the Web in the Eye.

71. *To cure a sore Throat.*

Jews-ears (a thing that grows upon Elder-trees) being either steeped or boiled in Ale helps sore Throats, if you drink the Ale.

72. *To break the Stone.*

The middle rind of a Cherry-tree stamped and strained, and the juyce mixed with a little white-wine, and warmed and drunk breaks the Stone, and avoids the gravel.

73. *Another for the same.*

The like effects hath the Gum of a Cherry-tree mixed in like manner; as also the juyce of Cammomel.

*Pettus His-  
tus.*

74. *To cure the falling sickness.*

Cut a Frog through the midst of the back with

*Approved Recits in Phyfick and Chirurgery.* 257

a knife, and take out the Liver, which wrap in a Colewort-leaf and burn it in a new crucible well-stopped ; the ashes given to one that hath the Falling-sickness cures them; if once doth not the deed, use it oftener.

75. *To stop bleeding at the Nose.*

Let one that bleedeth at the Nose chew the root *Petros Hispanius.* of nettles in his mouth, but swallow it not down,

and the blood will stop.

76. *To help digestion, and expel wind.*

Carroway-comfits once dipt in sugar being eaten half a spoonful after meat, and a spoonful in the morning fasting, doth not only help those that are troubled with wind, but causeth a good digestion ; the better you chew them, the better it is.

77. *To cure Aches.*

The juyce of Arsmart mingled with half the quantity of *Aqua-vita*, takes away aches being anointed with it.

78. *Against the Stone.*

Seeth a handful of Holly-berries in a pint of Ale till half the Ale be consumed, then strain and put a piece of butter to it ; take five or six spoonfuls of it at a time, it is an excellent remedy for the Stone.

79. *Against the Gout.*

Walwort is an excellent remedy for the Gout, either applyed outwardly in Oyls and Oyntments, or inwardly in Syrups and Electuaries. *Mizaldus.*

80. *For lame Limbs.*

Sallet-Oyl *Aqua vita*, Oyl of Exeter, and a Bullocks gall, of each a like quantity mixed together, make an excellent oyntment for lame Limbs.

81. *To*

81. *To stanch Blood.*

Primrose-leaves stamped, and laid to any part that bleedeth, stayeth the blood.

82. *A rare Experience to kill Teters.*

Take black-sope and mix it with almost as much beaten Ginger; this by anointing with it kills any Tetter or Ring-worms, be it never so desperate.

83. *To cure lame limbs.*

*Dr. Owen.* It is wonderful beneficial to lame Members to bathe them in the decoction of Rew and Rosemary, and then wrap them in a Lambs skin, the woolly side inmost.

84. *A rarity against the Gout.*

Take oyl of Bays, *Aqua vite*, juyce of Sage, Vinegar, Mustard, and Beasts gall, of each a like quantity, put them up into a bladder that is far too big to hold them, tie them up close, then chase them up and down with your hands an hour and half together; then have you as good an Oyntment for the Gout as the World can afford.

85. *To cause sleep and waking.*

Take juyce of Henbane, Lettice, Plantane, Poppy, Mandrague-leaves, Ivy and Mulberry leaves, Hemlock, Opium, Ivy-berries in powder, of each a like quantity, mix them well together, then put a sponge into them, let it drinck them all up, dry the sponge in the ☽; and when you would have any body sleep, lay the Spunge at his Nose, and he will quickly sleep; and when you would have him wake, dip another sponge in Vinegar, and hold it to his Nose, and he will wake as soon.

86. *To provoke a Stool.*

Seeth Mallows and red Nettles together, and let him that cannot go to stool sit over it when it is hot.

87. To break the Stone.

The roots of red Nettles being drunk in powder, a spoonful at a time, breaks the Stone.

88. To cure Head-ach.

A Comb made of the right horn of a Ram cures the Head-ach, if it lie on the right side of the Head being combed with it; of the left horn for the left side.

89. To cure the Quinzy.

Dip a Silk-thred in the blood of a Mouse, and let the party swallow it down that is troubled with the Squinancy, pain or swelling in the Throat, and it will cure him.

90. A wonderful cure for the Plurisie.

For a Plurisie, or in any other part of the body, Emp. Bals.  
Vit. any pain, this do : Take of Dialthea 2 ounces, and warm it, and anoint the grieved place with it; then take Cummin-seeds finely powdered and strew upon the anointed place, then heat a Colewort-leaf very hot upon coals, and wrap the place so used as before, binding it fast, and you shall soon see the wonderful effects.

91. To cure Imposthumes.

Scabious in powder drunk, (a drachm at a time, Ast.  
in small Ale every morning) cures Imposthumes.

92. To cure the Falling sickness.

Peony is an herb of the ☽, the root of it cures the Falling-sickness.

93. To cure the Head-ach.

The juyce of Ground-Ivy snuffed up into the Nose purgeth the head mightily, and takes away the pains thereof, though of never so long continuance.

94. To kill worms.

The Gall of an Oxe, and so much flower of

Lupines as will thicken it into a Plaister, kills the Worms.

*Lemnus.*

95. *A great Cordial and Cleanser.*  
If red hot Gold be quenched in Wine, and the Wine drunk it chears the Vitals, cures the Plague, outwardly used it takes away spots, and leprosie. A costly Medicine.

*Mizaldus.*

96. *To break the Stone.*  
The water that drops out of a Vine being drunk with wite-wine, breaks and expels the Stone in the Reins.

*Mace.*

97. *Against all Places of the Belly.*

Pigeons-dung stamped with vinegar, and applied plaister-wise to the Navel, stoppeth presently all Fluxes of the Belly.

98. *A rare experiment against the Gripling of the Guts.*

*Carduus Benedictus* seeds stamped, and taken easeth pains, aches, and stiches in the sides, as also gripping of the belly and guts.

99. *To cure Worms.*

If any be troubled with Stomach-worms, let him hold a piece of a Honey-comb in his mouth and the Worms will come out to the honey.

100. *A rare Cordial.*

Syrups of Borage and Bugloss resist Melancholy, and cause light hearts, taking away grie and passions thereof.

A PHO

## APHORISMS & RECEIPTS.

**1. To cure the Swine-Pox.**

The root of Sorrel hung about their necks that *Mizaldas.*  
have the Swine-pox, doth wonderfully help them.

**2. To cure the Dropie.**

Bryony-roots boiled in water, and the water drunk, helps the Dropie.

**3. For weak Eyes.**

Eye-bright is an herb of  $\odot$ , and is a wonderful strengthner of the Eyes used any way, either outwardly or inwardly, both the leaves, stalks and flowers, for it is an herb appropriated to them.

**4. To know a Dropie, whether hot or cold.**

You may easily know whether a Dropie be hot or cold, thus: If it begins below and swells upwards, it is hot, because the nature of Heat is to ascend; but if it swells downwards it is cold, because it is the nature of Cold to descend.

**5. To cure those that cannot hold their Urine.**

Dry a Bullocks, Sheeps, or Goats bladder, and beat it into powder, and give a drachm of it in water, Vinegar, or any convenient liquor to such as cannot hold their water, or use to piss abed and it will help them; give it at night or morning, as you please.

## 6. To purge the Head.

Rub a green Marigold-leaf between your fingers, and put it up into your Nose, and it will draw away abundance of humours, and helps Rheum annoying the Head.

## 7. To cure a Dropſie.

The roots of Elder-trees sod in water, and the decoction drunk for common drink, cures the Dropſie.

## 8. To cure any Gout.

Garlick and Housleek, of each a like quantity, stamped and applyed plaister-wise to the place will help the Gout, be it hot or cold.

## 9. To cure the Spleen.

*Benevinus.* White-wine, wherein the ends of a pair of tongs have been quenched (being before heat red hot) 6 or 7 times ; being drunk divers times, doth help such as have grieved, swell'd or diseased Spleens.

## 10. An Aphorism for to know recovery from Sickness.

*Mizaldus.* It is a sign of health in a sickness, when the Cods begin to itch; but then take heed of venereous acts, lest they pay for their pleasure.

## 11. To cure the Dropſie.

The Decoction of Walwort, either in Wine or water, doth admirably (being drunk) help the Dropſie.

## 12. To cure Carbuncles and Sores.

*Arnoldus de villa nova.* Coriander-seed beaten into powder, and mixed with Honey, and applied plaister-wise, either to Carbuncles or Sores, helps them.

## 13. To cure the Stone and Dropſie.

*Mizaldus.* The Berries of Winter-Cherries stamped, and the juice taken out and dried, helps both Stone and Dropſie ; but you must take it inwardly.

## 14. Again

14. Against Head-ach.

Elder-leaves made hot between two Tile stones, and applied to the Forehead and Temples, ease the pains of the Head.

15. To cure Deafness, and Imposthumes of the Ears.

Take the buds, leaves, or inner rind of an Elder-tree, beat it, and drop a drop or two of the juyce thereof into the Ear; it cures not only Imposthumes there, but also Deafness.

16. To cure the Falling sickness.

The Brains of a Weazel dried and drunk in Vinegar, cures the Falling sickness.

17. Against Rheum.

Many men are troubled with watry Stomachs, *Mizsids.* much thin fresh water coming out of their mouths towards morning; it usually comes with a proneness to vomit, (the Vulgar call it water-springs) for such, or any other Rheum whatsoever that molesteth your body, take this most excellent though cheap Medicine.

Take a little stick, and tie some Oaken leaves at the end of it, and cut them prety round, then put them into your mouth, as far as you can well suffer it, and hold the stick fast between your teeth, and abundance of Rheum will come out of your mouth; hold your mouth over a Porrenger, and you may see how much. Then wash the leaves in water, and put them in again to your mouth; do so as often as you think fit: if you do so before meat, it will help your digestion.

18. To cure the Black-Jaudies.

Earth-worms slit and washed well in white wine, and dried, and beaten into powder, and a spoonful of them taken in any Liquor in the morning

S. 3. fasting,

fasting, in a little time cureth the black Jaundie.

*also see the Abravet secret against Lice below*

Olibanum mixed with as much Barrows grease, (beat the Olibanum first in powder) and boyled together, make an Oyntment which will kill the Lice in Childrens heads; and such as are subject to breed them, will never breed thereafter: a Medicine cheap, safe, and sure; which breeds no annoyance to the brain.

*23. To cure the Blinde*

Petrus Hispanus.

Tormentine boyled in Wine, and the Wine drunk for ordinary drinke; and the Herb it self, that was boyled, being applied Plaster-wise to the Eyes at night, helpeth such as are so blind they cannot see at all.

*24. Against Fis of the Mother*

Rasony roots boyled in White-wine, & a draught of the Wine drinke every night going to bed, helps such as have the Fis of the Mother.

*22. To purge the Head*

Andr. Mattheoli.

The juyce of Cole-worts snuffed up the Nose, purgeth the Head marvellously, and taketh away the pains thereof, though of never so long continuance.

*To help Children that breed Teeth*

Mizaldus.

Yest the Guts of young Children being rubbed often with the brains of a Hare or Coney, their Teeth will eat easily.

*24. To purge the Head*

Fine Aloes, boyled well with the juyce of Cole-worts, and made into Pills, a scruple being taken at a time at night going to bed, doth gallantly purge the head, and ease the pains thereof.

*25. To*

25. To cure the Gout.

Take a good handful of Arfmar, wrap it up in a Bur-leaf, and rake it up being so wrapped, first in cold ashes; then cover those cold ashes with hot embers; those hot embers with hot coals, and let it roast; and apply it being well roasted to the place grieved with the Gout; change it morning and evening, and in three days you shall see the wonderful effects.

26. A rare Cordial.

If you beat a plate of Gold very thin when the  $\odot$  is in  $\infty$   $\text{V}$  and  $\text{I}$  in good aspect and fortunate, Hermes. Arnoldus de villa nova. it will do wonders, for being laid to the feam of the head, it strengthens the brain, and helps the infirmities thereof; being hanged against the Region of the heart, it helps diseases thereof, Faintings, Swoonings, &c. and causeth gladness; being hanged to the back, it cools and strengthens the Reins, and helps pains of the back.

27. To cure a Quartane Ague.

Take all the Urine the party maketh at one time Mizalath. that hath the Quartane Ague, and knead flower, and make a Cake withit, and when it is baked, give it to a Dog of the house, do so two or three times, at length the Party will be well, and the Dog sick: chuse a Dog for a Man, a Bitch for a Woman.

28. To cure the pains of the Stomach.

To swallow down three grains of Mastick every night going to bed, delivereth from the pains of the Stomach.

29. A secret to cure Swellings.

Mark where a Swine rubs himself, then cut off a piece of the wood, and rub any swoln place with it, and it will help; with this Proviso, that where the Hog rubs his head, is good for the swellings

lings of the head ; and where the neck, those of the neck, &c. If you cannot apply the place or part of it where the Hog robbed, then apply the grieved place to it.

30. *To cure the Spleen.*

The rind of an Ash-tree boiled in Wine, and a draught of the Wine drunk six or seven mornings together, easeth the Spleen.

## 31.

Pains of the Spleen trouble a man most after meat.

32. *To break the Stone.*

Egg-shells dried and beaten into powder, and given in White-wine, break the stone.

33. *To make hair grow.*

*Micrathus.* Mice-dung, with the ashes of burnt Wasps, and burnt Hazel-nuts, made into an Ointment with Vinegar of Roses, do trimly deck a bald-head with hairs, being anointed with it.

34. *Against the stone, strangury, and Cholick.*

Six cloves of Garlick stamped and strained into a draught of Rhenish wine and drunk up, is a present remedy for the stone, strangury, or Colick.

35. *To make people look young.*

Gather Elder-flowers on a Midsummer-day, dry them into powder, and take a spoonful of it in Borage-water every morning and evening, makes people look young.

36. *To keep hair from growing.*

Burn Horse-leeches into powder, and mix them with Vinegar, and therewithal rub the place where you would have hair grow no more, and you shall have your desire.

37. *To be Laxative.*

Drinking much Butter milk makes one Laxative.

38. *To*

38. To cure the Falling Sickness.

The stone of a Swallow beaten into powder, and given in drink to such as have the Falling-sickness, cures them.

39. To know a Conception in a Woman.

Mingle 2 spoonfuls of water with one spoonful of clarified honey, and give it to a woman when she goeth to sleep; if she feel griping and pains in her belly, she is conceived with Child; else not.

40. To know the life or death of a Patient.

Green Nettles steeped in the urine of one that is sick 24 hours; if they remain green and fresh, the sick will live; else not.

41. To break and expel the stone.

The berries of Whitethorns, they being taken in White-wine are of great force to break and expell the Stone.

42. Against the Plague.

Plantane is given with good success to such as have the Plague.

43. Against red Eyes.

Wormwood stamped with the white of an Egg, and apply'd to the eyes by way of a plaister, is a notable way to take away the redness and bloodynesse of them.

44. To make Womens Breasts round.

A Garland made of Ivy-leaves laid to the breast of a Woman that hangs flagging, gathers them up decently, and makes them round; the like will leaves do if applied, being bruised.

45. To cleanse Wounds.

If you wash wounds with wine wherein Agrimony hath been boiled, it cleanseth them of their filth and putrefaction.

46. To

## 46. To opens Wounds.

*Mixaldus.* Also stamp Agrimony, and apply it to wounds that are ill knit or joyned, and it will open them again.

## 47. To clear the sight.

The juyce of Rew mixed with clarified honey, and dropped into the eye, a drop at a time, takes away dimness of sight.

## 48. To Cure the Tooth-ach.

A head of Garlick, (the skins being pulled off) bruised, and applied in equal parts, to the soles of the feet where they are hollow, helps them with speed that are pained with the Tooth-ach, especially if it come of a cold cause, and lie in the nether Jaw.

## 49. To cure warts.

*Mixaldus.* If you rub Warts with the leaves of Fig-trees, and bury the leaves in the earth, the Warts will insensibly consume away.

## 50. To cure the Strangury.

Bryony-berries dried and beaten in powder, and drank in the decoction of Water-cresses, doth wonderfully help the Strangury.

## 51. A seeret to make a woman be delivered without pain.

~~H~~ Take of Venice Treacle 1 Scruple, of Liquorish and Cinamon in powder; of each 3 Grains, of White-wine an Ounce and a half; mix all these together, and make of them a Potion.

If a Woman take such a drink as this is every other morning, about a fortnight or three weeks before her Delivery, it will make her Labour very easie; my Author says she will bring forth without any pain at all.

## 52. To

*Benevinius  
Vidorius  
Faventius,  
Emp.*

52. *To stop the Bloody Flux.*

Take of Yarrow, and Plantane, of each a like quantity, beat them, and strain the juyce of them into Red-wine; a good draught of which being drunk morning and evening, will stop the Bloody Flux.

53. *To know if a Woman be with Child.*

If a woman desire to know whether she be with child or not, let her make water in a clean Copper or Brazen vessel at night when she goes to bed, and put a Nettle into it; if the Nettle have red spots in it the next morning, she is with Child, else not. *Mizaldus.*

54. *To prevent Diseases in Cattel.*

Oxen, Kine, Bullocks, or Horses, will not be troubled with any Disease; if you hang a Harts-horn about their necks. *Absyrius.*

55. *To clear the Eyes wonderfully.*

Put two or three of the seeds of *Oculus Christi* into the Eye, and within a while after you shall not feel them, whereby you will think they are not there; at last they will drop out of themselves, compassed about with slimy filth, which hinders the sight: If you use this now and then, it will clear your Eyes wonderfully.

56. *To cure Warts.*

Warts rubbed with a piece of new Beef, and the Beef buried in the ground, the Warts will consume as the Beef rots.

57. *To cure any Sore.*

Take the Inner Rind of an Oak-tree, and boil it well in fair water, then bath any sore with it, whether new or old, three or four times every morning and evening; and then anoint it with fresh Butter, and flower of Brimstone well mixed, and you shall see a speedy cure.

58. *To*

## 58. To cure the Jaundies.

Take a Bur-root, the bigger the better, and scrape it clean, then put it into a pot of new Ale, and the Ale will boil; let it stand 24 hours close stopped, and then let one that hath the Yellow Jaundies drink a good draught of it, and in doing so two or three mornings together, he will be cured.

## 59. To cure the Strangury.

Let him that hath the strangury drink a draught of small Ale, wherein the inner rind of the young branches of a Hazel-tree have been boiled, first in the morning, and last at night; it will help him in few days.

## 60. To cure such as have lost their Voices.

Lay a thin piece of raw Beef to the Forehead of them that have lost their Voices, and remove it not all night, & in two or three nights it will help them.

## 61. To cure the Gout, or Palsie.

Take the bones of Horses, and wash them clean, then dry them in the Sun, then break them, and boil them in a Caldron of water a long time, and save the fat which cometh from them, which is an excellent remedy either for Gout or Palsie.

## 62. To cure the Pin and Web.

The Ashes of burnt Snails put into the Eye takes away the spots thereof.

## 63. To stop a defluxion of Rheum.

A piece of raw Beef of an indifferent thickness, put in steep all day in good *Aqua vita*, and laid at night to the Temples, and let lie there all night, stops the watring of the eyes, and all Rheum that flows down from the head.

## 64. A wonderful way to cure Dropsies.

Draw a Cord through the tail of a Water-Snake, and

and hang her up, a Vessel of water being under her, in which she may gape, and after a little time will she vomit up a stone, which will drink up all the water; this stone being tied to the Navel (in a piece of fine linnen) of one that hath the Dropsie, quickly draws out all the water.

65. *To kill the worms in the Teeth.*

An Egg that is laid on a Thursday, the white being emptied out, and the empty place filled with Salt, and gently roasted by the fire, without burning, till it may be beaten into powder; and Kanke-red Teeth rubbed with it, kills both Kanker and Worms that eats the Teeth.

66. *To kill Tettters.*

White-copperis, the quantity of half an Ounce dissolved in a pint of water, kills all Tettars and Ring-worms.

67. *A secret against the Collick.*

A little piece of the Navel-string of a Child that is newly born, being inclosed in a Ring, and so born that it touch the skin, is a sure and perfect remedy against the Collick.

68. *Against the Diseases of the Bladder.*

The decoction of the leaves of Plantane, is a most sure remedy for the Diseases of the Bladder, being drank morning and evening.

69. *To cure one that is Bewitched.*

If any one be bewitched, put some Quick silver wicker. in a quill, stop it close, and lay it under the threshold of the door.

70. *To prevent witchcraft.*

St. Johns-wort born about one, keeps one from being hurt either by Witches or Devils.

71. *To know if a patient will die or no.*

Number the days from the 26th day of June, to  
the

the day when a Party first began to fall sick, and divide the number by 3. If 1 remain, he will be long sick; if 2, he will die; if none, he will quickly recover.

72. *Against swelling of the Body.*

*Job. Ardens.* The juice of the Roots of Daffadil, mixed with a little Saffron and water, gives speedy help to those that are suddenly swoln.

73. *Against Priapismus, or constant standing of the Yard.*

Hemlock boiled, and the Yard bathed with the decoction of it, helps the Priapismus, or continual standing of the Yard.

74. *To break the Stone.*

Garlick beat to powder, and the powder taken inwardly, breaks the Stone.

75. *A precious remedy that cures the old Head-ach, and Eyes, and Rheums.*

Beat Bay salt into powder by it self, and as much Cummin-seed by it self, and as much common Fennel-seed by it self, then mix them together with a little Rose Vinegar, over a Chafingdish of Coals, and apply it hot upon a cloth to the nape of the neck near the head; the next night change it. This is a most precious Medicine, for it cures the most inveterate Head-ach, though of never so long continuance, or never so violent; besides it clears the Eye-sight, and draws away the superfluous humours of the head.

76. *To provoke the Terms, and after-birth.*

*Petrus His-panius.* Sage either sod, or taken inwardly, or beaten, and applyed Plaister-wise to the Matrix; draws forth both Terms, and After-burden.

77. *To know if the patient will live or die.*

Shave the Crown of the Head of one that is sick, and

and lay upon the shaved place, Rew stamped with Oyl of Roses, binding it on; and if the Party sneeze within six hours after, he will live, else not. I suppose this may be true in diseases of the head, and it may be it cures them, if curable; and I verily believe it is a notable remedy for Mad-folks.

78. *Against Fits of the Mother.*

A spoonful of the powder of Nettle-seed, mingled with good Wine, and drank at a time, asswageth the pains of the Matrix, the windiness of the same, as also the Fits of the Mother.

79. *To cure the Tooth-ach.*

If a Hog-louse, or Wood-louse be pricked with a Needle, and any Aching Tooth presently touched with that Needle, the pain will instantly cease.

80. *Against Barrenness.*

The seed of Docks tied to the left Arm of a *Africensis*; Woman, helps Barrenness.

81. *To cure a swoln Breast.*

Goats-dung mixed with Vinegar and Bran, applied Plaister-wise to swelled Breasts, gives speedy cure.

82. *To cure a Wound in the Head.*

Betony stamped, and applied to any wound in the head, draws out the broken bones, if there be any, and heals the wound.

83. *To cure the Stone.*

The seeds that are found in the knobs of the *Mixglands*, lesser Burs, being beaten in fine powder, and given in White-wine, purge stones and sand very effectually from the Reins.

84. *To bring away Birth, and after-Birth.*

If you seeth Mugwort in water, and apply it *Rogerius.* hot Plaister-wise to the Navel and Thighs of a woman in Travell, it bringeth away both Birth and Af-

After-birth ; but then you must speedily take it away, lest it draw down Matrix and all.

*85. A secret to cure a Burn without a scar left.*

There is a pretty secret to cure a Scald or Burn without a scar; Take Sheeps Suet, and Sheeps dung, and the inner rind of Elder, boil these to an Oyntment, and that will do it.

*86. A rare secret to draw teeth.*

To draw a tooth without pain, fill an earthen crucible full of Emmets (Ants, or Pismires, call them by which name you will) Eggs and all, and when you have burned them, keep the ashes, with which if you touch a Tooth, it will fall out.

*87. To take off Freckles.*

Anoint a Freckled Face either with the blood of a Bull, or of a Hare, it will put away the Freckles, and make the Skin clear.

*88. To cure the trembling hands.*

Mugwort steeped in Rose-water, and the hands washed with it, helps the tremblings of them.

*89. A rare Stone against Poison, or stinging.*

Take a great overgrown Toad, and tie her up in a Leather bag pricked full of holes, and put her, bag and all, into an Emmet-hill, and the Emmets will eat up all the flesh, and then you may find the Stone, which is of marvellous vertue.

If a man be poisoned, it will draw all the poison to it presently ; if he be stung by a Bee, Wasp, or Hornet, or bitten by an Adder, by touching it with this Stone, both pain and swelling will presently cease.

*90. To know if this stone be right.*

If you chance to buy this stone, and would know whether it be a true one or not, hold it near a Tode ; if it be a good one she will come to catch it from you, else not.

*91. To*

91. To cure Warts.

If you anoint Warts with the juice of Elder-  
berries, it will take them away.

92. To cause easie travel in Women, and to bring  
forth the After-birth.

The outward rind of Radish-roots, the herb Ben. Vict. Favent.  
*Mercury*, of each one ounce, Saffron 3 grains, Cas-  
sia Ligneæ in powder a drachm, juice of Savin 2  
drachms, beat them all together, and wrap them  
in a fine linnen cloth, and hold them to the ma-  
trix of a woman in travel, when the birth is  
near, and the child will come out with a little  
pain; and not only the Birth, but the After-birth.

93. To cure a Quartan Ague.

The juice of Knot-graſs drunk with the pow-  
der of 7 Pepper-corns a little before the Fit  
comes, cures the *Quartan Ague*; but they say it  
must be gathered on a Thursday, and the juice  
pressed out then also. Mizaldus.

94. To cure an old Joynt-disease.

A Bath wherein Emmets and their eggs have  
been sod, will quickly cure an old and almost un-  
curable Joynt-disease.

95. To cure lame and numb limbs.

Oyl wherein Frogs have been sodden so long  
till all the flesh is sod off from their bones, doth  
mighty help all benummedness and lameness of  
the joynts and nerves.

96. To cure deafness.

The juice of Betony dropped down into the  
Ear puts away deafness.

97. To cure a wound wonderfully.

Take a handful of Arsmart, wet in clean water, Paracelsus.  
and lay it gently in a wound or sore; then take  
it away, and bury it in some place that is moist,

T

and

Culpeper's last Aphorisms, &c. Part. VI.  
and the wound will heal as the same rots.

98. *To cure sore eyes and Head-ach.*

The water of Marigolds helps Diseases in the Eyes, and takes away pain in the head.

99. *To bring away the after-birth.*

*Miseldens.* The smoak of Marigold flowers received up a Womans privities by a funnel, brings away easily the After-birth, altho the Midwife have let go her hold.

100. *To cure the Gout.*

The head of a Kite before she have feathers, being burnt, and a scruple of the ashes taken in water once a day helps the Gout.

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F I N I S.

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A Compleat Table of Diseases treated  
of in Culpeper's Last Legacy,  
pointing by the Figures to the Pages  
where the Cure of the Disease is set  
down; taken in an Alphabetical Or-  
der with divers Experiments and  
Curiosities intermixed under their  
proper Heads.

A

O F the Apoplexy Page 32  
Against a Quartan A-  
gue p. 76, 99, 107, 218,  
265, 275.  
To cure Agues of all sorts  
p. 248, 255  
Against an Ach in the arms  
p. 89  
To procure the Appetite p. 97

	Against cold Aches	page
		103
	Aphorisms to be observed by such as pretend to practice Physick	p. 161
	Of Arthriticals.	p. 194
	For an Ach coming of an old bruise	p. 239
	Against Ach in the Arms	p. 241
	For a red swelling in the Leg or Arm.	

# A Compleat Table of Diseases, &c.

<i>Ach or Stich, its cure</i>	p 251,	<i>Of the breast and lungs, and their infirmities</i>	p 223
	257		
<i>Aphorism to know Recovery from sickness</i>	p 262	<i>Against stoppings of the breast</i>	p 224
B		<i>Of Womens breasts, their infirmities and cures</i>	p 224
		<i>For sore breasts that are broken</i>	p 224
<i>A Gainst Bleeding</i>	p 73	<i>For a sore breast</i>	p 225, 226
<i>Against the Biting of a mad Dog</i>	p 76	<i>For hardness of the breast</i>	p 225
<i>Against the pain in the bones</i>	p 79, 91	<i>For an inflammation in the breast</i>	p 226
<i>Against bruises and aches</i>	p 79, 102, 251	<i>To cure sore breasts without a scar</i>	p 226
<i>Against shortness of Breath</i>	p 80, 100	<i>To cure a swollen breast</i>	p 273
<i>To stanch blood</i>	p 80, 94, 95	<i>Of the belly, and its infirmities</i>	p 234
<i>For a belly that is bound or constrictive</i>	p 85	<i>For a hard belly without pain</i>	p 234
<i>To cure a Burn</i>	p 88	<i>For a hard belly that is sore</i>	p 234
<i>To provoke the birth</i>	p 93		
<i>To cleanse the breast</i>	p 95	<i>Of the back, and its infirmities</i>	p 234
<i>For pain of the back</i>	p 97	<i>For Weakness in the Back</i>	p 236
<i>For Womens breasts that are swelled</i>	p 100	<i>For a pain in the back</i>	ibid.
<i>To cure a sore breast</i>	p 108	<i>For heat in the back</i>	ibid.
<i>To ripen and break a Boil</i>	p 102	<i>For an ach in the bones</i>	p 241
<i>To cure Lameness in breasts</i>	p 100	<i>An excellent balsom</i>	p 246
<i>For a stinking breath</i>	p 101, 213	<i>Bladder, its pain, and remedy</i>	To
<i>Against pains in the back</i>	p 104	<i>To cure the blind</i>	p 264
			T

# A Compleat Table of Diseases, &c.

To make womens breasts sound		To take spots out of cloaths	P
	p 267		106
Against the swelling of the body	272	To preserve from cold Diseases	
Against Barrenness	p 273	Excellent cordial Water	P
To bring away birth and after- birth	p 273, 276	Of Conserves	P 107
A secret to cure a burn without a scar left.	P 274	Of Cephalicks	P 150
To cure y <sup>e</sup> Bloody flux. p. 254		Of cordials	P 172
		Against a cough in a young child	P 183
C		For a bastard colick	P 223
O F Catalepsis or Planet- struck	p 30	For a corn on the toe	P 235
Of Convulsions and Cramps	P	To prevent cramps	P 241
For procuring Chastity	40	Cramp, its cure	Ibid.
Against a Consumption	P	Cods painted, its remedy	P 249
Directions to apply cupping- glasses	74	Colds how prevented	P 252
Cure for Cholicks	p 83, 248,	Cordials and Cleansers of great worth	P 256
Against an old cough	p 85	Carbuncles and Sores, their cure	P 260, 265
To perfume and preserve cloaths	P	To know conception in Women	P 262
To clear the complexion	P	To prevent Diseases in cattel	P 267
Against swollen cods	P		269
To expel a dead child	P		
	101	T 3	D
	102		
	104		

# A Compleat Table of Diseases, &c.

## D

**A** Gainst Deafness p. 76,  
87,90,91,92  
To cure Deafness and Impost-  
humes of the Ears p. 263  
275  
Against the Dropſie p. 82,  
104,250,261,262  
Dropſie, to know whether hot or  
cold p. 161  
Of Dizziness. p. 206  
To cauſe deliverance in Women  
p. 256  
To help diſteſtion, and expel  
Wind p. 257

## E

**R** Eceits for cure of the Eyes.  
p. 74,100  
Against hot Rheumes in the  
Eyes p. 102  
To fetch any thing out of the  
Ear p. 109  
To bring an Ear-wig out of the  
Ear p. 76,211  
Against Rheum in the Eyes  
p. 84

Against noise in the Ears	p. 86
Against ſwollen Eyes	ib.
Against cold in the eyes.	p. 91
Against Watery Eyes.	p. 106
For the Eyes that are blood-shot	p. 207.
For the eyes that are blaſted	ibid.
Excellent Water to cure the ſight.	ibid.
For hurt of the eye by a ſtroke	p. 208
To preſerve the ſight	ibid.
To draw Rheum back from the Eyes.	ibid.
Medicine for the Eyes	ibid.
For ſuch as haue a ſkin grow- ing before their eyes	200
For ſuch as haue loſt their ſight by reaſon of the Small-Pox	ibid.
For ſore eyes proceeding of heat	210
For eyes that are ſwelled	ib.
For noife in the Ears	ib.
For pain in the Ears	p. 245
For an Impoſthume in the Ear	
Of Eleetnaries.	p. 144
Eyes troubled with hot Rheum	p. 250
Fer	

# A Compleat Table of Diseases, &c.

<i>For weak Eyes</i>	p. 261, 272	<i>of Skin</i>	p. 74, 252
<i>Against red Eyes</i>	p. 267	<i>Against Falling Sickness</i>	p. 75,
<i>To clear the Eyes</i>	p. 268, 269	96, 251, 258, 259, 263,	
<i>Sore Eyes</i>	p. 276	267	
<b>F</b>			
<i>O F the Frenzy, its causes, signs and cure</i>	p. 23	<i>To bring Freckles out of the Face.</i>	p. 83
<i>Of Forgetfulness, its causes and cure</i>	p. 28	<i>To drive away flies</i>	p. 85
<i>Of Falling-Sickness.</i>	p. 39,	<i>Against tough flegm</i>	p. 93
259. 263. 267. 75. 96. 251. 256		<i>Against Bloody-flux</i>	p. 95
<i>Fevers, a Table of them</i>	p. 57	<i>Against Fistulaes.</i>	p. 97, 98, 100, 253
<i>A Comment on the Table of Fevers</i>	p. 53	<i>Against the falling down of the Fundament</i>	p. 98
<i>Of a one day Fever</i>	p. 57	<i>To stop fluxes of blood</i>	104
<i>Of a Fever lasting three or four days</i>	p. 60	<i>Of the Face and its Infirmitie</i>	p. 219
<i>Of a rotten Fever</i>	p. 61	<i>Against a red Face</i>	p. 219, 222
<i>Of continual Fevers</i>	p. 63	<i>To make the face fair</i>	p. 220
<i>Of a burning Fever</i>	p. 65	<i>For a white scurf in the face</i>	p. 220
<i>Of an intermitting Tertian Fever, commonly called a second days Ague</i>	p. 66	<i>Against Freckles in the face</i>	p. 220
<i>Of a Quartan Fever or Ague</i>	p. 68	<i>For a blasted face</i>	p. 220
<i>Of a Quotidian Fever or Ague</i>	p. 69.	<i>For a face full of red Pimples</i>	p. 221
<i>Of a Hectick Fever</i>	p. 70	<i>To take away the mark of the Small Pox</i>	p. 221
<i>Against red face, or redness</i>			

# A Compleat Table of Diseases, &c.

Of the Fundament, and its infirmities p 237

Falling out of the Fundament ibid,

For the fig in the Fundament ibid.

To cure the Felon p 247

To make fat people lean p 254

Forgetfulness and dullness, its remedy ibid.

Against all Fluxes of the Belly p 260

To stop the Bloody-flux p 269

## G

**A**gainst the Gout p 77,  
82, 93, 94, 96, 99, 1011,  
105, 109, 246, 250, 251,  
253, 257, 258, 272, 262,  
265, 270, 276

A Remedy for such as are defective in the parts of Generation p 81

Against the Griping of the Guts p 84, 260

Of the Guts and their infirmities p 218

Against a Scurvy in the gums p 218

Against a canker in the gums ibid.

Against rotting and consuming of the gums ibid,

## H

**T**o cure a wound in the Head p 273

Of Head-ach in general, with its several names and kind

Of the head-ach coming of heat p

Of the Head-ach coming of cold p

Of the Head-ach coming of drynes or moisture p

Head-ach coming of windines of blood p

Head-ach coming of Windines. p

Head-ach caused from the stomach p 13

Head-ach caused by Drunkenness p 14, 206

Head-ach caused by Fevers p 15

Head-ach it self p 16, 77, 79,  
85, 86, 94, 105, 259, 263,

272, 276

Against

# A Compleat Table of Diseases, &c.

Against Heart-burning	p 75	To take away Hairs superfluous
To strengthen the Heart	p 106	To make Hair grow p 247
Against Diseases of the head	p 77	To prevent Hair from growing p 266
To cure broken bones in the head	ibid.	ibid.
Against Imposthume in the head	p 79	To preserve Health in body and mind p 255
To cure Hemorrhoids	p 88,	To cure the trembling Hands p 274
	93	
To keep hair from growing	p 98	
Against falling off of Hair, by reason of a scald Head	p 206	
Medicines for the Head and its Diseases	p 205 206	
To purge the Head	p 206, 262, 264	
Of Hepaticals	p 188	
Of Hystericals	p 192	
Against an Hoarsness	p 223. 248	
Of the Heart and its infirmities	p 233	
For a trembling of the Heart	ibid.	
For fatness about the Heart	ibid.	
For gnawing about the Heart		
For Heart Qualms	234 ibid.	

I

## A Gainst Inflammation in Wo- mens Breasts p 74

Against yellow Jaundies	p 78, 80, 88
Against Inflammation of any wound	p 80, 94
To cure Imposthumes	p 96, 259
Against the Jaundies	p 97
Jaundies Black, its cure	p 252, 263
To cure lame Joynts	p 255
Old Joynt-diseases, their cure	p 275
To cure the Jaundies	p 270

K

# A Compleat Table of Diseases, &c.

## K

**A** Gainst swelling in the Knees p. 77, 78  
 To cure Kings Evil p. 94  
 Of the Knees, and their infirmitieſ. p. 239, 240  
 For a ch or ſwelling in the Knees p. 239  
 Knot-graſs, its vertue p. 250

## L

**O**f the Lethargy, cauſes, ſigns, and cure. p. 27  
 Of the ſtopping of the Lungs p. 80  
 Againſt ſwollen Legs and Feet p. 84, 86  
 Againſt Lethargy p. 86, 87  
 Againſt a ch in the Legs p. 89  
 Againſt dropſie in the Legs p. 91  
 Againſt weakness in the Lungs p. 224  
 Againſt inflammation in the Lungs ibid.

## M

**O**f the Megrim, cauſeſ, ſign and cure p. 18, 87  
 89, 94, 208  
 Of the Mare p. 42  
 Of Madness p. 43  
 Of

Of the Liver, and its infirmitieſ p. 231  
 To cause the Liver well to di-  
 gest ibid.  
 For heat of the Liver ibid.  
 Stoppages for the Liver p. 231,  
 232  
 For the Liver gently to cleanse  
 and cool p. 232  
 Of the Legs and their infirmitieſ p. 240  
 For ſwelling in the Legs ibid.  
 For a Leg that is ſwelled, and  
 will pit after touching ibid.  
 For an a ch in the Legs p.  
 224  
 Lame Limbs, their cure p.  
 257, 258  
 A rare ſecret againſt Lice p.  
 264  
 To be Laxative p. 266  
 To cure lame and numb Limbs  
 p. 275

# A Compleat Table of Diseases, &c.

<i>Of Melancholy</i>	p 45	<i>For an imposthume in the nose</i>
<i>To increase Milk in Nurses</i>	p 87	ibid.
<i>To drive away Mice</i>	p 245	<i>Of the navel and its infirmities</i>
<i>To fix Mettels</i>	p 99	p 235
<i>Against fits of the Mother</i>	p 105, 264, 273	<i>For the swelling of the navel</i>
<i>For the Memory</i>	p 107	ibid.
<i>To strengthen Memory</i>	p 254	<i>For a childs navel that is sore</i>
<i>Of the mouth and its infir-</i>	<i>my.</i>	<i>with crying</i>
<i>For spitting blood</i>	p 213	ib.
<i>To recover lost speech</i>	ib.	<i>To make a nail grow where it is</i>
<i>Against extreme heat of the</i>		<i>wanting</i>
<i>Mouth</i>	p 214	p 242
<i>Against a Canker in the Mouth</i>	ib.	<i>To stanch bleeding at the Nose</i>
<i>To procure Milk in Womens</i>		p 247, 249, 253, 257
<i>breasts</i>	p 225 226	
<i>To destroy Moths</i>	p 253	

## N

**A** Gainst bleeding at the  
Nose p 84, 85, 90  
211, 212

For Polipus, or a fleshy sub-  
stance growing in the nose p  
211, 212

To cleanse the nose p 211  
For a canker in the nose p  
212

<i>For the dead Palsie in ones</i>	
<i>side.</i>	34
<i>Of the Palsie in one member</i>	p
<i>Of the shaking Palsie</i>	38
<i>Against</i>	p 47

## P

# A Compleat Table of Diseases, &c.

Against the Palsie	p 103,	P	Prisick, its cure	p 254
	270		To know whether a Patient will live or die	p 267, 271,
A Pultis for any swelling	p 86			272
Against Pissing of Blood	p 87		Against a Priapismus, or con- stant standing of the Yard	p 272
Against Plurifies	p 93, 259			
To cure the Pi'es	p 93			
To expel Poison	p 95, 97, 254			
For a Plague-sore	p 97, 246 267			
Against the Plague	p 108	A	Gainst the Quinsie	p 223, 250
To prevent Poison	p 97, 274			
To cure a Pin or Pearl in the Eye	p 100, 203, 270	R		
A Treatise of the Pestilence, with its prevision, provision and prevention	p 113	A	Gainst Rupiture	p 75, 92, 259
Of Pills	p 153		Against the Ring-worm	p 80
Of Pectorals	p 181		Directions to set bowed Ribs	p 82
Of Purges, and Purging Me- dicines	p 196		Of Renals and Vesicals	p 191
Of the Choice of Purges	p 198		Against Rheum	p 263, 272
Of the correction of Purges	ibid.		To stop a defluxion of Rheum	p 270
Of the time and manner of Pur- ging	p 201	S		
Of the falling down of the Pal- lat	p 214	R	Emedy for such as speak in their sleep	p 77
Plurifie, to try if it be fixed or not	p 246		To procure sleep	p 106
To prevent the Palsie	p 249		Against Over-sneezing	p 78
			Against the stone	p 81, 84 T <sub>9</sub>

# A Compleat Table of Diseases, &c.

To break the stone	p 103,	For the Spleen over-burthened
106, 252, 256, 259, 261,	262, 266	p 227, 228, 245
To break the stone in the Kid-	nay	Of the Stomach and its infir-
ney	p 105, 273	mities p 229
Sympathetical observ.	p 82	For pain in the stomach p 219
Against the biting of a Spider	p 83	265
Against the Strangury	p 84,	For moisture of the stomach p
103, 266, 268, 270		229, 230
To break the stone in the blad-	d.r	For heat of the stomach p 229
	p 87	For wind ness in the stomach
Against a scald	p 88	ibid.
To know if the sick will live or		For a stinking Breath caused by
die	p 96	the stomach p 230
Against spitting of Blood	p	For a weak stomach p 230,
	96	252
Against Surfeit	p 97	Of the sides and their infirmi-
Against the stinging of Scor-		ties p 232
pions	p 99	For wind in the side p 233
For a swelling	p 101	For a stitch in the side ibid.
To cheer the Spirits	ibid.	For sinews that are shrunk in
Against the Sciatica	p 103	the thighs or elsewhere p
To make the Skin white	p	239
	106	To draw out a Splinter p 245
To cure a spot	p 108	To cure the Squinzy p 247,
Of Syrrups	p 134	248
Of Salts	p 154	To beautifie the skin p 248
Of Stomachicals	p 184	Scalds and scabs, their cure p
Of Splenicals	p 190	252
Of the Spleen and its infirmi-		To cure the Bloody-flux p 254
ties and cure	p 226, 262	To cause sleep p 258
	266	To provoke a stool ibid.
For the hardness of the Spleen	p 227	To cure the Swine-pox p 261
		To cure a secret swelling p
		265
		To cure any sore p 269
		T

# A Compleat Table of Diseases, &c.

## T

**T**o preserve the Teeth from  
rotteness p 76, 83  
**A**gainst pain in the Thigh p  
78  
**A**gainst a Tetter p 80, 108  
**A**gainst the over-flowing of the  
Terms p 87  
**A**gainst Tooth-ach p 89, 93  
94, 253, 268  
**T**o cure the Tooth-ach for ever  
p 108, 215, 216, 217,  
<sup>sore</sup> 273  
**F**or a Swollen Throat p 102  
**D**istillations of the throat p  
206  
**T**o make a tooth drop out p  
107, 216  
**T**o preserve the teeth p 246  
**A**rare Secret to draw teeth p  
274  
**T**o help a woman in travel p  
90  
**O**f troches p 156  
**O**f the teeth and their medi-  
cines p 215  
**T**o keep teeth white p 215,  
247  
**'A**gainst rotting of the teeth p  
216  
**T**o make childrens teeth cut p  
216  
**T**o fasten the teeth p 217

**O**f the throat, and its infir-  
ties. p 222  
**O**f the thighs, and their infir-  
ties p 238  
**F**or stiffness of the thighs ib.  
**F**or aching of the bones of the  
thighs ibid.  
**T**o knit the sinews and veins of  
the thighs ib.  
**F**or swelling of the thighs ib.  
**T**o draw out a thorn p 249  
**T**o cure a sore throat p 256  
**T**o kill tetterers p 258, 271  
**T**o help children that breed teeth  
p 264  
**T**o provoke the terms and af-  
ter-birth. p 271

## V

**O**f Vertigo or swimming  
in the head p 20  
**T**o provoke Urine p 83, 85,  
89, 108  
**A** remedy for such as cannot  
hold their Urine p 87, 261  
**V**omit and a purge p 90  
**T**o cure Ulcers p 92, 98, 99  
**T**o cure such as have lost their  
Voices p 270  
**F**or one that vomits up his Vi-  
etals p 230  
**T**o stay Vomiting ibid.

# A Compleat Table of Diseases, &c.

## W

<b>A</b> Gainst a Web in the eye	p 74, 100, 107, 209, 249,	To cure those that cannot hold their Water	p 246
	256	To hasten delivery in Women	246
Against Worms	p 359, 260	To cause Waking	p 218
To kill Worms in the teeth	p 271	A Secret to make a Woman be delivered without pain	p 268, 275
To cure a Wen	p 84	To know if a Woman be with child	p 269
To cure Warts	p 87, 101 102, 268, 269, 275	To cure one that is Bewitched	p 271
Knitter for wounds	p 92	To prevent Witchcraft	ib.
Excellent Oyl for old Wounds	p 104	To cure a Wound wonderfully	p 275
To cleanse Wounds	p 267		
To open Wounds	p 268		
Of Waters	p 128		
Of Wens	p 137		
To take off a Wen	p 245		
To cure a Wound well and quickly	p 240		

## Y

**T**O make one look Young p 266

**F I N I S.**



*OPUS PHYSICUM.*

A NEW  
EXACT & PERFECT  
TREATISE  
OF THE  
Anatomy  
OF THE  
REINS & BLADDER.

---

By *NICHOLAS CULPEPER*, Student in Astrology and Physick, Gent.

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L O N D O N .

Printed for *Obadiah Blagrave*, at the  
Bear in S. Paul's Church-Yard, over  
against the Little North-door. 1685.

МОСКОВСКАЯ 20-Я  
УЛИЦА  
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ДЕКАБРЬ  
ХОРОШЕВСКИЙ  
ДИРЕКТОР  
ЯКОВЛЕВ

136:11



T H E  
Anatomy  
OF THE  
REINS & BLADDER.

**T**H E Reins (commonly called by the Vulgar the Kidnies, are the subject which my thoughts are intent upon.

The reins or kidnies are in number two.

They are in Number two, to wit, the right and the left.

Both of them are fastned both to the back and to the ribs, called *Nothi*.

Their connexion.

And this is a pretty thing, that *Galen* laboured early and late, even till he sweat again, to find a reason, why, the right kidney is placed higher than the left? the man could not chuse but think there was some reason in nature for it.

*Galen's* vain study.

See what tradition can do, it deserves more to be cried out upon than Independency, But

*Dat veniam Corvi, vexat censura Columbas.*

*Unluckie censure sets the Ravens free,  
But honest harmless Doves must punish't be.*

Difference between the reins of men and beast.

Why the left kidney is higher than the right.

The involv'ryms of the kidneys.

Their substance, colour.

The Vene and Arteria emulgentes.

The use of the Reins.

Indeed in bruits, (and when Galen wrote of their Anatomy, he was in his element) the right kidney is placed somewhat higher than the left; but in man, the left is somewhat elevated above the right.

The reason of which is, of the two, rather to be deduced from the liver, than from the Spleen, for the liver of men is very great, and the Spleen small, but in beasts, the clean contrary.

Wherefore, seeing the Reins are inferior both to the Liver and Spleen, the magnitude of the Liver of Man somewhat depresseth the right Kidney, but the magnitude of the Spleen of beasts, the left.

The Reins are wrapped round with a *Peritoneum*, and that thick enough.

Besides which, they have a proper skin of their own, which involves them round, to which there comes a small Nerve.

Their substance is hard and thick, like the substance of the heart, and subrufe in colour.

Into the Reins do the *Vene* and *Arteria emulgentes* carry themselves, and are dispersed throughout them.

The use of the Reins is, and they were created for that end, to purge the Liver, by drawing from it, the Serous blood.

Neither

Neither do the Reins draw only Serous humor from the liver, but also good blood, whereby themselves are nourished.

In the Reins, the Urine is severed from the blood, and transmitted into another Cavity, which Cavity some, both Ancient and Modern petty Chyrurgians, say, is like a sieve; I suppose the Ignoramus thought the Urine could not be clear unless it were strained; alas poor animals, though man cannot make a thing clear without straining, he that made man, can.

From this Cavity, which I spake of before, the vessels *Ureteres*, take their Original.

These are Vessels very hollow, white and thick, like arteries, very Nervous, and their progress is from the Reins to the Bladder.

The manner of their progress is thus.

Sticking fast to the Loins, they run under the *Peritoneum* and carry the Urine to the bladder.

The insertion of the *Ureteres*, is under the bladder, near the neck of it.

At the ends of which vessels, nature hath curiously placed two skins, like those which are in bellows, to keep the wind in.

Their use is this, after the bladder hath received the Urine, from the *Ureteres*, these shut up, that the Urine cannot return back the same way it came in.

You may easily conceive the manner of it, by what is written, and if you blow a bullocks or sheeps bladder, you may see the experience of it.

Note.  
The reins are  
nourished by good  
blood and, not by  
excrements.

False opinions a-  
broad in the  
world.

The original of  
the vessels *Ure-  
teres*.

Their description.

Their progress.

The manner of it.

The passage of  
the *Ureteres* into  
the bladder.

Two skins at the  
end of the *Ure-  
teres*.

Their Use.

## The Anatomy of the Reins.

The error of divers of the Ancients.

And yet divers of the Ancients, and they no small fools neither, were of the opinion, that the bladder received in the Urine, by resudation: but let not tradition lead wise men to folly.

The like skins to these, are at the end of the Meseraicks.

The use of the Reins.

Thus you see the use of the Reins is, (after that they have drawn the blood away from the Urine, for their own nourishment) to convey the Urine being made clear, to the bladder.

Monticuli.

And the use of those little \* hills or bunches which are round about the Reins are to repel or keep back the blood, that it flow not down too fast by the *venæ emulgentes*, and so cause diseases in the Reins.

*The*



## The Anatomy of the Bladder.

**T**H E Bladder is situated in the lower end of the *Abdomen*, which is called *Sumen*. The seat of the Bladder.

It is seated under the *os pubis*, and diligently connected to it. Its Defence. *os pubis* is the bone above the privities, and not the bone of the fundament, that is called *os sacrum*.

The right gut, [*intestinum rectum*] and the *os sacrum*, are a great defence, to the lower part of it.

It's form is not perfectly round, but rather oval, totally hollow within. Its figure.

The neck of it gives egress to the urine. Its neck.

The substance of it, is very nervous and thick. Its substance.

It is adorned with three sorts of strings, Its strings and *[fibrae]* which *Galen* admirably well noted, to their use. *Galen* commend. wit, right, oblique and transverse. ed.

Their use is to attract, hold, and expel the Urine.

It hath one only tunicle, which is both extended, and contracted. Its Tunicle.

Infants in the womb, have another passage, by a vessel in the bottom of the bladder called *σεξός*, but because it more *σεξός*. properly belongs to the Anatomy of a

## The Anatomy of the Bladder.

Child in the womb, it being of no use, after the Child is brought into the world, I shall pass it, till that time Divine Providence assisting, I shall perform that work.

The description  
of the neck of  
the bladder.  
The Glandulae,  
*mæcasatæ.*

Their use.  
The Vessels  
*magistri.*

The common  
passage both for  
Seed and Urine.

The Muscles in  
the end of the  
neck of the blad-  
der.

The use of Veins  
and Arteries in  
the bladder.

The neck of the bladder is about half a fingers length, narrow and fleshy, to which are joyn'd two *Glandulae* called *mæcasatæ*, which are called assisters.

These are thick and white in substance, and their use is to receive the seed, by the vessels, called *mæcoœidæ* and from thence they send it to the passage ending at the extremity of the yard, to stir up pleasure in the act of Copulation, from whence it is ejaculated out.

And this passage is common both to the Seed and also to the Urine.

In the same neck of the Bladder, between the said two *glandulae*, is one part more eminent, and somewhat long, out of which the seed comes.

There is no absolute hole in this; but very many, very small passages like a sponge, and they are very conspicuous at the first view.

At the very end of the bladder is a constricting Muscle.

Its use is to keep the Urine, that it do not break out whether we will or not.

The bladder also, as well as other parts of the body, is endowed with veins and arteries, by which it receives life and nourishment.

It is also inducted with Nerves of two sorts,

the

## *The Anatomy of the Bladder.*

7

the one from the sixth of the nerves, the other  
from the marrow of the back.

The use of the bladder is.

In use

1. To receive the Urine, by the *Ureteres*.
2. To hold it a while, being received, that  
a man may do something else, besides always  
pis.

3. To expel it, being held.

And therefore it is no marvel, if it resem-  
ble the Image of a fountain or well.

In women the bladder adheres close to  
the matrix, and wants the *glandula* called  
*andegsdou.*

It resembles a  
fountain.

Difference be-  
tween the blad-  
der of men and  
women.

---

*F I N I S.*

---

rehabilitar el organismo y  
restaurar su salud.

19. 10. 1963

запечатаны в конверт, и вложены в конверт с изображением герба Российской Федерации.

sober till he died  
and never had a drink  
in his life except  
when he was sick  
or when he was  
drinking with his  
friends.

卷之三

THE  
Anatomy  
OF THE  
BRAINS & NERVES

Together with the  
*Marrow of the Back.*

---

CAREFULLY PERFORMED  
By NICHOLAS CULPEPER, Student in Astrology and Phyfick.

---



LONDON,

Printed for Obadiah Blagrave, at the  
Bear in S. Paul's Church-Yard, over  
against the Little North-door. 1685.

137:11

**T**HIS Treatise of the Anatomy of this most noble part of man will be very large, and yet I must of necessity finish it by the time the Sun toucheth *Aries*; for then I trust in the Lord, to be enabled with money enough to buy a Ram to Anatomize, before which time, both this Treatise and Anatomy of the bones of the head must be finished; and therefore it behoves me to remember the old Grammar proverb, *viz.*

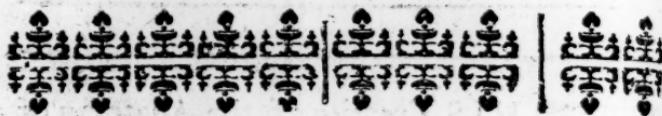
*Viere diligentia, nec sistantus Cessator ut calcaribus indigas.*

*Use diligence and be not slack  
Like a dull Jade, that Spurs doth lack.*

But to return to the purpose, because as I said, the Treatise will be somewhat long, for the better observing the Order and Course of things, I shall divide it into these Chapters.

*Of*

I wanted my Ram, yet I used all the diligence I could, things must not always be measured by the success.



<i>Of the Brain.</i>	Chap. 1.
<i>Of the Organ of smelling.</i>	2.
<i>Of the Nerves of the brain.</i>	3.
<i>Of the Nerves of the Marrow of the back</i>	4.
<i>Of the Nerves of the hands.</i>	5.
<i>Of the Nerves of the breast.</i>	6.
<i>Of the Nerves of the Loyns.</i>	7.
<i>Of the Nerves of the Os Sacrum and of the feet.</i>	8.

This method pleaseth me best at this time, because it is, in my opinion, the plainest, and therefore have at it.

---

### C H A P. I.

## *Of the Brain and it's Membranæ.*

It is a hundred to one if I do not make a most fearful quoil one of these days, to prove the brain to be the most noble part.

The brain is the most principal part of man.

Reason 1.

Reason 2.

**T**HE brain hath obtained the principal place in the body of man, let Aristotle say what he will, and therefore good Reason why it should be the most principal part.

Secondly, it is best defended and guarded and that shews its nobility, to excel the other parts, for no man would neglect his house and fortifie his hogs-sty.

The

# The Anatomy of the Brain, and Nerves.

13

The brain is fortified like an impregnable Castle.

1. With the hair.
2. With a most thick skin [*cutis*] though Aristotle was a dream'd it was a great deal thinner than it is.
3. With fat.
4. Fleshy skins, [*carnea membrana*] the peri-cranium and perioftion.
5. A double Scull.
6. Two skins, \* the *dura* and *pia mater*, \* *Dura & tenuissima meninge*.

Its fortifications.

It hath many barricadoes. I want room to express them in Soldier-like terms, tho' not well. If I do not forget it, I will do it hereafter.

The bones of the skull are shut so close together, that they cannot be torn asunder; nor the brain touched, without great violence; But the heart, how easily that may be reached and hurt almost with any weapon, between the intervals of the ribs, that he who hath but half an eye may see that nature was not half so accurate in defending the heart, as she was in defending the brain.

The heart sooner hurt than the brain.

My Third Reason I draw, from the wonderful use of the brain; it hath in it, the Original of sence and motion, without which a man is no better than a statue, you may see it in Apoplexies and other diseases of the brain.

Reason 3.  
It is the Original of sence and motion.

Besides the seat of Reason is in the Brain, The seat of Reason.  
as also hearing, seeing, smelling, tasting, speaking, no part of the body is of such excellent use, and therefore it is the most noble part.

Lastly, (not because I can bring no more arguments, but because these are enough) Reason 4.

It

*The Anatomy of the Brain, and Nerves.*

It will appear to be the most noble part, by the very considerations of it, which I think never an Anatomist is so simple as to deny, they are these.

*The Liver is bred  
by the vena umbilicalis.*

*The heart by the  
arteria umbilicalis.*

*The nerves by the  
brain.*

*The brain is the  
King of all the  
parts.*

*Aristotle's errors.*

The liver of man is bred in him, by the help of the *vena umbilicalis*.

The heart, by the *umbilicalis arteria*.

But the nerves which are the instruments of sense and motion, are bred after the brain, and have their original from it,

In all reason then, the brain is the most noble part in man, and as it were the King of all the rest.

Had Aristotle but known this, he would never have ascribed that to the heart, which is not due to it, but is proper to the brain, nor been so foolish, to have so let his wits run a wool-gathering, as to have supposed the brain to have been created to cool the heart.

But we will let him alone, he is dead and gone, and we will see if we can Anatomize this noblest part of man.

Nature hath placed about the brain two skins, *dura* and *pia mater*; both which compasses the brain round.

Of these, the *dura mater* is distant from the brain it self, even as the *pericardium* is from the heart.

The Reason of its distance is, that the brain may have room for its *Systole*, and *Diastole*.

There is a *Systole* and *Diastole* in the brain.

For although it may seem a paradox to some, that the brain should have *Diastole* and *Systole* as well as the heart, yet he that beholds

holds wounds in the head, that have pierced the skull, shall find it as true as the nose on his face.

This *dura mater* is knit to the skull by the *sutura*; and passing without the skull it brings forth the *pericranion*. The *dura mater* is knit to the *sutura*.

It is called the *pericranion*, because it compasseth about the external part of the skull, and is joined very strongly to the *dura mater*. Is the original of the *pericranium*.

Neither is this *dura mater* only one skin, as many Anatomists contend stoutly for, but The *dura mater* double.

To speak properly, there are two *dura maters*, the one within the skull, the other without: That without, is not so sensible as the internal is; the Reason is because that is made to touch the hardness of the bone. The external part is not so sensible as the internal is.

These skins descend from the crown of the head by the *sutura*, doubled again, dividing the right part of the brain from the left. Where they are doubled.

And yet they do not do so, to the bottom of the head neither, but as it were half way, till they come at that which is called *Corpus Callosum*. They are doubled fourfold: and why.

This doubling is far wider toward the back part of the head, than it is toward the forehead.

In the back part, they are doubled four-fold, and good reason too, for in that part they divide the brain from the \* *Cerebellum*.

\* The hinder part of the brain.

The fourfold division of the *dura mater*, makes cavities into which the jugular veins enter!

*Vesalius* runs into absurdities to bolster out his errors:

Between these are four cavities filled with blood, into which the jugular veins enter.

This ingress of the veins, *Vesalius* never noted, but seeing blood there, and never heeding whence it came, said it was found out of its proper vessels, which, if that were true, then the *dura mater* must be the original of blood, than which, a man can scarce think a simpler thought, tho he should study seven years for it.

But to proceed,

The Situation of the two first of these Cavities [*sinus*] is, where the sense of hearing lies open to the internal *Jugular* vein, the ingress of which, is near to the hinder part of the head [*occipitum*.]

From thence they ascend to the *sutura lambdois*, and here the right is joyned with the left, and makes the third cavity, which makes its progress through the whole longitude of the head, and makes its period at that hole near the nose, between the forehead and the *os ethmois*.

So then this third Cavity, is not in an Orbicular, but in a triangular form.

The fourth Cavity is between the brain, and *cerebellum*, which place Anatomists call *linon*, and \* *torcular*.

Under the *dura mater* (which I have now described as well as I can) is seated the *pia mater*, a thin skin, which compasseth round, both the brain and *Cerebellum*.

\* The funnel of the brain-pan.  
The description of the *pia mater*.

This skin is thin, full of Veins and Arteries, and immediately toucheth the substance of the brain.

The substance of the brain, is white, soft and marrowy, altho it differ from the marrow in the bones.

The form or figure of the whole substance of the brain, the *pia mater* being taken off, is not unlike the small guts, the *omentum* being taken from them.

The Ancient Rabbies in Physick, fluttered much about the reason why the brain had so many circumvolutions, at last they found out a learned reason, and that was, that the brain might have understanding.

But by the same argument an ass should have as much understanding as they, for an asses brain hath as many circumvolutions as theirs.

I suppose the levity, motion, and excellency of it; are the true reasons.

This *pia mater*, compasseth the brain round, both before and behind, and on both sides.

And yet *Aristotle* who wrote of Anatomies, exceeding falsly in almost every particular, saith, that the hinder part of the head, hath no brain at all; It had been well if the man had been blind: for then had he had a cloak for his errors.

But the hinder part of the head is not empty, as any one may see, that hath eyes in his head, for there is not only brain but also the *Cerebellum*.

The substance of the brain.

Its figure when the *pia mater* is taken off.

The reason of the circumvolutions of the brain.

A learned piece of non-sence.

*Aristotles error.*

The hinder part of the head doth not want brain as *Aristotle* thought.

The two first  
ventricles of the  
brain.

## The Anatomy of the Brain, and Nerves.

To the mediety of which substance (more or less) pass two ventricles or cavities, to wit, the right and the left, both of them long, full of turnings or bendings, they pass from the former towards the backer part of it.

These ventricles the Ancients call *Anteriores*, but Columbus calls them *Superiores*, because they are above the rest.

These are large and endued with a very thin and subtil skin, as Columbus well notes, let Vesalius say what he will.

In this place is that wonderful Net or texture of innumerable Arteries, before described in my Anatomy of the heart and Arteries.

Vesalius reproved,  
Columbus com-  
mended.

Plexus reiformis,  
its seat and use.

Columbus his in-  
vention.

The forming of  
the animal spirits.

The use of them is according to Columbus, (whom all Modern Anatomists are beholding to in this particular, as also in many others) for the generation of the Animal Spirits.

I shall be pretty curious in the description of this, because it is a mighty work.

The original of these ventricles is above the Sphenois, towards the \* Ethmois.

\* I cannot stand every time to explain these terms, they are explained all of them at one place or another, the Reader may note them down as he finds them if he please, let him be studious as I was.

The air being drawn in by the nose, is stayed a while, in the cavity of the forehead, and the os \* cuneale, whence it is conveighed into these two ventricles, by the hole of the Ethmois, and in these ventricles the air is exactly mixed with the Vital Spirtis, by the continual motion both of the brain, and of these small Arteries, and so the animal vertue is made of the air, so prepared, as I said before, and of the Vital Spirits.

The

The use of the animal Spirits is not extend-  
ed to one Sense only, but to them all.

The use of the  
Animal Spirits.

For from these Ventrices before described it descends to the basis of the brain.

In which place is the third Ventricle of the brain, to wit, a cavity streight and long, tending from the *Anterior* to the *Posterior* part of the brain.

The third ven-  
tricle of the brain.

Not far from this Ventricle, the Nerves of the marrow of the back, have their Original.

The original of  
the nerves of the  
marrow of the  
back.

And therefore there is an easie passage for these animal Spirits to the Nerves and by their help to all the senses, as seeing, hearing, tasting, &c.

There remains yet a fourth Ventricle of the brain to be described, which lies between the *Cerebellum* and the marrow of the back, in which place is a very small hole which passeth from the third to this fourth Cavity.

The fourth ven-  
tricle of the brain.

And yet it is not so small neither, but it is passable to the animal Spirits, which easily pass that way as by a passage ordained for that end.

And this is the place that contains the Memory.

The place of the  
memory.

The place of the fourth Ventricle is not very big.

In this place is the passage to the marrow of the back, by a small hole like a quill.

The passage to  
the marrow of  
the back.

And without doubt this way the animal Spirits pass.

*The Anatomy of the Brain, and Nerves.*

*Corpus callosum,*  
*fornix.*

*Psaloides.*

Their use.

The *speculum*,  
why so called,  
what it is.

The duplication  
of the *pia mater*.

The form of Te-  
sticles in the  
brain.

The form of but-  
tocks and a fun-  
dament in the  
brain.

The form of a  
womans privities.

*Glandula pinealis,*  
like a mans yard.

Over the third ventricle of the brain is an eminent, white, Callous body, like a Bridge, called *Fornix*, and *Psaloides*, underproped with two things like legs on the hinder part, and one on the former part.

Their use is, lest the weight of the brain should stop up this Cavity.

Between these parts of the brain, is placed a thin skin called *speculum*, and it is so called, because it is transparent, and it is nothing else but the *pia mater* doubled in this place.

This duplication makes the division between the right and left ventricle.

In the extremity of the brain near the *Cerebellum*, nature hath framed certain eminent parts, which resemble the form of the Testicles, and are therefore by Anatomists called the Testicles of the brain.

Besides these, are two greater parts resembling the form of the Buttocks.

Between which is that hole which I told you passed from the third to the fourth Ventricle of the brain, and resembles the fundament exactly.

Besides in the fore part of the Testicles, toward the third Ventricle, is another part of the brain, which exactly resembles a womans privities.

About this, is that part, which differs something in colour from the rest of the Brains called *Cenarium*, and *pinealis Glandula*.

This

This is compassed about with a thin skin, affixed to the Torcular, and exactly resembles the figure of a mans yard.

The use of this is for the division of the vessels, and not to shut in the spirits of the fourth Ventricle, as some Anatomists vainly imagined.

Thus then you see there is in the brain, the Image of the Testicles, Yard, Buttocks, Fundament, and Privities of a Woman.

In the former part of the third Ventricle, *Pelvis Cerebri*: is a profound Cavity, called *Pelvis* and *Infundibulum*.

Its use is to receive the excrements of the brain, and convey them to the *Glandula* which is seated in the *sella Sphenois*, which is their receptacle.

This *Glandula* is thick and placed without the two skins.

I have now done with the brain, only take notice that there are but these four Ventricles in the Brain, which I have described and no more, though some Anatomists say there are six, but the other two are in their own brains only, and not in other mens.

I come now to speak of the *Cerebellum*, which hath no other English Name that I know of, but only the hinder part of the brain.

This is situated in the hinder part of the skull.

Its substance.  
Galen's error.

Vermes Cerebelli.

Their use.

Not a nerve takes  
its original from  
the *Cerebellum*.

Galen's falsehood.

Proved by as  
false a reason.

*The Anatomy of the Brain, and Nerves.*

It is compassed about with a thick and also with a thin skin, something unlike to those of the brain.

The substance of the *Cerebellum*, is not hard in the least measure, let Galen prate his pleasure; and placing it self in its own circles, at last it ends in two processes not much unlike the worms that are found in rotten trees.

There use is, lest the fourth ventricle of the brain should be oppressed and stopped up.

This also is worthy the noting, that not one Nerve takes its original from the *Cerebellum*, but also from the brain.

It is a most certain truth, obvious to the eye of every one, and yet Galen wrote otherwise, bat experience will prove, all Galen's words are not Oracles.

This is the reason (quoth Galen) why the *Cerebellum* is hard, because it is the original of the hard Nerves and the marrow of the back.

A miserable shift to bolster out one error by another: for neither is the *Cerebellum* hard at all, neither is there any Nerve ariseth there, sense is far better than Galen's reason.

As for the use of the *Cerebellum*, to tell you the plain truth in few words, I cannot as yet, well tell.

Of

C H A P. I I.

*Of the Organ of Smelling.*

**I**N the forepart of the brain, about the Basis <sup>The Original of</sup> the smelling.  
of it, two Organs take their Original.

These Organs are called *Olfactilia*. <sup>Olfactilia.</sup>

They are very long, thin [*tenues*] and are of <sup>Its description</sup> the substance of the brain it self, only covered <sup>and Original.</sup> with a thin skin.

They proceed between the brain, the *os* <sup>Its progres-</sup> *Sphenoidis*, and the *os frontis*.

They end in two thick parts in the *os ethmoides*, <sup>An end.</sup> and smells are drawn up the nose, and <sup>Its use.</sup> this distinguisheth them, whether they be good or bad; sweet or stinking; and therefore it is rightly called the Organ or instrument of smelling.

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C H A P. III.

*Of the Nerves of the Brain.*

**T**HAT the brain is the Original of the <sup>The brain is the</sup> *Nerves*, is a certain truth, and therefore <sup>Original of the</sup> having spoken of the brain, it follows next in <sup>Nerves.</sup> order to speak of the Nerves.

A Nerve is an Organ, by which sense and motion is carried to the whole body.

<sup>What a Nerve is.</sup>

Their

*The Anatomy of the Brain, and Nerves.*

Their figure:

Their figure is long round and soft, for they had need be full of pores, that they may give intromission to the Animal Spirits.

Their involucrum:

They are girded about for their security both with a thick and a thin skin.

Their deduction.

Their deduction through the body is various, like the Rivers upon the earth.

The right Nerves are carried to the right side of the body; the left, to the left.

Their rise.

Their Original is from the basis of the brain, near the third ventricle.

Seven *paria* of Nerves.

All that have written of the Nerves, have described them by the *paria* or *conjugia*. I do not well know what English term to give it.

The first *par.*

They all agree with one consent, that there are seven *paria* of them, which I shall briefly treat of in order.

Their substance.

The first *par.*, are two thick Nerves and soft.

Their rise.

Their rise is in the former part of the brain, above the *Sella Spinois*, not in form of a Cross as some write (and indeed I think they do so in birds.)

When they have passed a little way in conjunction, they disjoin, and the one goes to the right eye, and the other to the left.

Their involucrum.

Their *involucrum* is only one thin skin.

The optick Nerves.

These are they that are called the optick Nerves, because they carry the *visive* virtue to the eye.

No pores in the optick Nerves.

There are pores in these Nerves, tho' Galen himself asserted the contrary, neither is any passage into them discernible either in men or beasts.

Yet

Yet this must be confessed, that their substance is rare, and soft, so that the purer spirits may easily pierce it.

This is the first *par.*

The second *par* of Nerves is carried through the holes of the *orbita*, to the muscles which are subservient to the eyes, to those that shut the eye-lids, and in some bodies, to the Muscles of the Temples.

And therefore most commonly, you shall find a most admirable harmony and consent between the eyes and the muscles of the temples, so that if one be hurt, the other is weakened.

The third *par* take their Original somewhat backward from these, and have two beginnings, of the which one is bigger than the other.

They pierce the skull in the very same place with the fourth.

It is divided into very many branches, and therefore hath a various distribution.

One branch creeps along the muscles of the temples, another by the \* ball of the eye, by the eye brows, to the forehead, and the muscle that constringeth the eye-lids, to the muscle that dilates the nose, to the nose, it is divided almost into an infinite number of branches.

Another branch creeps along the ball of the eye, somewhat lower than the former, by the third bone of the cheek, it passeth thrt hole which is in the midst of the bone of the face, and then it is divided into very many branches, which seminate about the upper lip,

Their use, progress.

Their congruity and sympathy with the eyes.

The third par.

Their progress.

\* Orbita, I take it, is the apple of the eye.

lip, about the Muscle called *Massetera*, by the muscles of the *Bucca*, by the internal part of the nose.

Another branch goes to the upper teeth: another to the nether jaw, to the interior teeth, to the chin and the nether lip.

The fourth *par* takes its original near the third, and descends a little way with it, and is something less than it.

It is divided into four branches which pass through the hole of the fifth bone of the superior *Maxilla*.

#### To the palat.

The other branches pass to the tongue and are distributed about its superior Tunicle.

*The Organ of tasting.*

*Galen and Vesalius*  
mistaken.

The fourth *par* is the organ of tasting.

Yet both *Vesalius* and *Galen* ascribe it to the third *par*. Take pains to view an Anatomy, and let your eyes be judges.

The cause of their mistakes, I suppose, is because the Nerves are somewhat near, and the Anatomists were somewhat negligent.

The fifth *par* takes its original from the medietiy of the basis of the brain.

It enters the *foramen cæcum*, and the labyrinth in the bone of the temples.

I shall give an exact description of these places, when I come to anatomicize the bones of the head, to which I refer you.

I proceed,

When it comes half way the labyrinth, it becomes thicker, and is bended towards the muscles of the temples, and creeps into them like a Serpent.

The

The sixth *par.* is turned back towards the hinder part of the brain, and may be seen there, with many roots, *sarculi.*

It passeth out by that hole, which is between the hinder part of the head [*occipitum*] and the *os temporale*, just where the jugular vein enters in.

This sixth *par.* is variously distributed, for it passeth to the breast, *abdomen* and bowels.

I gave notice before, that every *par.* consisteth of two Nerves, a right and a left, the right takes to the right side of the body ; the left, to the left side.

But because there is some difference in the distribution of this *par.*, I shall handle them severally.

The right Nerve of the sixth *par.* after it hath passed the skull, as I shewed before ; It sends branches to the Muscles of the *Hyois*, and also some, to the Muscles of the *Larinx.*

Then it descends between the jugular vein and the Arteria *xagwtidz* towards the *Aspera Arteria*, even to the throat.

When it is arrived thither, it sends a small Nerve under the right Axillary Artery, which is bowed back towards the head, and sticks to the sides of the *Trachea*, and having insinuated it self into the cavity of the *Larinx*, at length it plants it self in the *Glottis*, (which is the *γλώττις* in Greek is the tongue.)

*The Anatomy of the Nerves.*

Underneath the Region of the throat, it sends forth another Nerve, both to the πλεύρα, and to the root of the Ribs, and another to the right side of the lungs.

The residue of it is affixed to the mouth of the stomach [*Oesophagus*,] and to the superior orifice of the ventricle.

The distribution  
of the left Nerve  
of the sixth par.

The left Nerve of the sixth par sends branches to the same muscles which the right doth, it takes the same journey on the left side, both to the throat, πλεύρα, ribs and lungs, till it almost touch the greater branch of the Arteria αόρτη.

There it sends forth a branch, which is turned back with this Artery, towards its own original, sticks to the *aspera arteria*, and passeth by the internal part of the *larinx* into the tongue [*γλώττις*.]

An observation in  
a live Anatomy  
of a Dog.

And these are the nerves that form the voice, and are therefore called, *vocales*, therefore if you Anatomize a dog alive, and cut one of these nerves, his voice falters, cut them both and he can cry no more.

Galen's invention.

These Nerves, Galen was the first man that found out.

From this sinister Nerve, another branch ariseth, which follows the roots of the great Artery, and is distributed, by the tunicle of the heart, but it never pierceth it, by reason of the tenuity of its substance, lest it should be broken by its continual motion.

That which remains of this Nerve, is carried

ried to the mouth of the stomach, to the superior orifice of the ventricle.

Both right and left Nerve, when they have arrived to the mouth of the ventricle, they are divided into very many small Nerves and embrace the orifice in form of a net.

This is the reason why the mouth of the Ventricle is so sensible, that even the pains of the mouth of the Ventricle make the heart it self to ake, thence it is, the Greeks call it *cardiacus dolor*.

The Right Nerve passeth from hence to the membrana which encompasseth the Liver.

Here it begets another Nerve, and sends it to the Gall, another to the right kidney, and to the *Omentum*, and some small branches to the *mesenterium*.

And also the left Nerve sends a branch to the Spleen, to the *Omentum*, to the left kidney and to the bladder.

This is the end of the division of this *par*, Some difference in men, for in women they go also to the womb.

The seventh *par* of Nerves takes its Original near the hinder part of the brain, yet from the brain, not the *Cerebellum*, as Galen would have it.

It hath very many small roots, and passeth through an oblique hole in the hinder part of the skull.

It is presently divided into very many small branches, which are sent to the Muscles of the tongue and *Hyois*, and *Larinx*.

These

## The Anatomy of the Nerves.

Two *paria* of  
nerves beside the  
seven.

*Vesalius* harped  
upon one of them.

The eighth *par.*

The ninth *par.*

Galen's error.

All the nerves,  
the optick ex-  
cepted, carry both  
sense and motion.

These are described by all Anatomists.

But Industry hath found out two *paria* more,  
besides these seven.

*Vesalius* harped upon one, but thought it to  
be a root of the fifth *par*, perhaps because he  
was loath to bring tradition into confusion, he  
was loath to describe it as a *par* by it self.

The eighth *par* passeth from the forepart of  
the brain, through the hole in the bone *Sphenois*,  
to the Muscles of the temples.

The ninth *par* ( known to none before Co-  
lumbus ) takes its original from that place of  
the brain called *Nates*, which I speake of be-  
fore, they pass to the Muscles of the eye-brows,  
and to the fifth Muscle of the eye.

If any contend against these two last *paria*,  
it matters not to me, I had better describe them  
by wrong names, than not describe them at all.

Take notice of an error of *Galen* ( though  
otherwise an excellent man no doubt ) and  
then I have done.

*Galen* thought those Nerves conveyed the  
sense, which had their original in the fore-  
part of the brain, but those the motion which  
take original from the hinder part.

By Galen's leave tho', let me speak it, all the  
nerves, the optick nerves only excepted, carry  
both sense and motion.

And so much for this part.

CHAP. IV.

Of the Nerves of the Marrow of  
the Back.

HAVING described the Brain and its Nerves, it follows now in Order to describe the Marrow of the Back, and its Nerves.

The Marrow of the back is nothing else What the Marrow of the back is; but the brain drawn into a long form by the in Vertebræ and the os sacrum.

The substance then is the same with the brain, as the one is cold, so is the other, let Aristotle mistaken as wise as he was. Aristotle and the Peripateticks say what they will.

For Aristotle held that the brain was most cold, and the Spinalis Medulla most hot, an absurd principle, unbecoming (the premises before noted, being considered) the meanest Philosopher, much more Aristotle.

Take notice of this also, that the Marrow of the back is not the same substance all along, in so in men as in brutes. The Marrow of the back is; nor so in men as in brutes.

X

The

*The difference  
between the  
Spinalis Medulla  
and the brain.*

*The Spinalis Medulla* differs from the brain in two particulars.

First the brain hath *Diaftole* and *Systole* like the heart, but the Marrow of the back-nerves not.

Secondly, the bones which carry the *Spinalis Medulla*, are moved, but the Scull which contains the brain is stable.

*Its Original is  
double, from the  
brain, from the  
Cerebellum.*

*The Original or Principium*; of the *Medulla Spinalis* is twofold, one greater, one lesser.

The greater is from the brain, the lesser from the *Cerebellum*.

That which comes from the brain is only one, that which comes from the *Cerebellum*, is divided into two parts, to wit a right and a left.

The greater comes from the basis of the brain.

Its Original is near the *Optique Nerves*, or more properly from the forepart of the brain.

And this truly and duly considered, the third, fourth, fifth, sixth, seventh, and eighth pair, of Nerves, may as properly be said to have their original from the Marrow of the back, as from the brain.

*Where it is  
thickest.  
Galen and Vesalius miss the  
mark.  
Its involucrum.*

It enters the joyns [*Vertebrae*] in the hinder part of the head, near the noddle, and there it is thickest, otherwise it is all of a thickness in the rest of its progress even to the *os Sacrum*. Though Galen and Vesalius wrote as they thought, that it spent or consumed it self in the generation of Nerves.

As it makes its exit out of the skull, it is compassed round, both with the *pia* and *dura mater*, and so it compasseth the nerves it sends out,

But when it arrives at those bones which *Galen's errors.* are moveable, nature hath cloathed it with another thin skin; lest it should be hurt by the bones.

And here *Galen* was quite and clean out, who thought this third tunicle was a ligament, but the good old man might have seen, that the *vertebrae* are not destitute of ligaments of their own, as I shall shew, God willing, when I come to Anatomise them.

The *Spinalis medulla* is marrowy only to the bottom of the breast, the rest of its progres is nervous like strings.

Here the reason is plain, why the *Spinalis Medulla* is sooner hurt, or more sensible in the lower part than in the upper, because it is more nervous there, but more marrowy above.

And truly in my opinion marrow is an improper name for it, it had better be called, the brain of the back.

And I am of the opinion that this very name was it which deceived *Galen*; when he wrote in his *Therapeutiques*, that the marrow of the back was softer, than the marrow which nourisheth the bones.

It was created by the most wise God, *spinalis medulla.* The use of the that the Nerves might arise from it, to carry sense and motion, to the other parts of the body.

The *Spinalis Medulla* becomes nervous, and where.

Why it is sooner hurt in the lower part than in the upper.

Marrow an improper name for it.

*Galen's error.*

The first par of  
the Nerves of  
the marrow of  
the back.  
A wonderful  
providence.

And therefore so soon as it hath made its exit from the brain, it privately sends out the first par, between the hinder part of the skull and the first joynt of the neck, which seems an admirable thing to the beholders, how it should come out at that place, and not be hurt by the motion of the head.

To prevent this, nature hath provided a small hole, or cavity, both in the hinder part of the skull, and in the former part of the first joynt, where it is joyned to the skull.

*Its distribution.* This par it self is but small, and therefore is divided into very small branches, and distributed unto that *Chorus* of small Muscles which shall be described in their proper place.

The second par,  
its original, and  
distribution.

The second par, makes its exit, at two places, the one which is the greatest, passeth out backwards, the other forwards, viz. toward the throat, as the other did toward the neck, both of them pass out between the first and second joynt of the neck.

The first is divided into very many branches, all which are bowed upwards, to the skin of the head, to the ears, and to some Muscles.

The second is distributed to the Musc which is common to the *Larinx* and the *O sophagus*.

The third *par* passeth out at the sides between the second and third joyn<sup>t</sup>, and is divided into four branches, afterwards into many more. The third *par*.

Its distribution is admirable to behold, both to the Muscles of the head, and to that long *Quadrangular* profection, which draws the lip obliquely downward: It passeth also that long Muscle which draws the shoulder upwards, and is distributed to the skin of the neck.

You may perceive the fourth *par* to pass out between the third and fourth *vertebra*: The hole is common to them both, and so it is to all Understand both of the same *par*.

So soon as it hath made its *exit*, it is divided into very many branches, of which, some ascend, some descend, some are reflected backwards.

Some go to the Muscles of the neck, others to those of the stomach.

One of them is very thin, and is united to a branch of the fifth *par*, and the fifth to the sixth, and all of them together pass to the *Septum transversum*, beside the *mediastinum*, and above the *pericardium*.

The fifth *par* makes its *exit* between the fourth and fifth *vertebra*, and is divided into many branches, some pass forwards, some backwards, the most Conspicuous of them is joynted to the fourth *par* as I shewed before. But when

## The Anatomy of the Spinalis Medulla.

once it is come to the Cavity of the breast, nature hath very discreetly defended it with Membrane, both above and beneath, lest it should be broken by the motion of the lungs.

A vein joyns it self a companion to this Nerve.

Thus it passeth to the *Septum Transversum*, which is the most noble of all the Muscles in mans body.

The remainder of this par. is variously distributed, one branch passeth through the hole in the shoulder blade [scapula] being accompanied both with a Vein and an Artery, and is branched along to the Muscles of the shoulder.

Another descends by the sides of the neck, to the *cucullares*, and is distributed to the Muscles

Others tend to the broad Muscles which draw the nether lip obliquely downward, also to the fourth Muscle of the byois.

Others tend to the cavity of the scapula, and is branched in the Muscle that is seated in that cavity ; to the second Muscle of the breast [thorax] and to the skin of the breast, it self.

CHAP. V.

Of the Nerves of the  
Hands.

THE reason why I handle these Nerves apart, is, because in my opinion, it makes the history the more plain and perspicuous.

To come to the story it self, nature hath Their number contributed five *paria* of Nerves to the hands, three of which pass to the extremity of the fingers, the other pass no further than the hands.

All of them take their Original from the original *Medulla Spinalis*, and pass out from the common holes of the joints of the neck.

After they have made their egress, they are *Union.*  
so united, that they can hardly be distinguish-  
ed, and after that separated, and intertexed *Separation.*  
one with another like a net.

They make their progress by the internal process of the shoulder, commonly called the arm pit, in which place the *Arteria Axillaris*, and *vena basilica* are companions to them, and that's the reason wounds in that place are very dangerous if not mortal. Why wounds in the arm-pit are mortal.

*The first par.*

But to describe them severally,  
The first *par* of the Nerves of the hands,  
makes its *exit* between the fifth and sixth joyn't  
of the neck.

When it is come to the arm-pits, it sends  
out a small branch, to the Muscles of the breast  
[*thorax*] another to the second Muscle of the  
shoulder, to the first and second Muscle of the  
Elbow, by which it is bowed.

After it hath passed the bowing of the El-  
bow, it joyns it self a companion to the com-  
mon vein, and passeth with it, to the extre-  
mity of the hand, and brancheth it self in the  
skin.

*The second par.*

The second *par*, also passeth out at the  
same place, and sends three branches to the  
Muscles of the shoulders, of which one pas-  
seth out of that hole of the shoulder-blade  
which is under the *ala*, and there is variously  
distributed.

Then it passeth between the Elbow and the  
*Radius*, sending branches to the fourth, fifth  
and sixth Muscles, by which all the five finger  
are bowed.

But when it hath passed the midst of the *Ra-*  
*dius*, it sends forth an apparent Nerve which  
adheres to that ligament, which is placed be-  
tween the Elbow and the *Radius*, and disper-  
seth it self in that square Muscle, which I sha-  
great of, when I come to Anatomise the Mu-  
cles in those parts.

The greater trunk passeth under the in-  
ternal ligament of the arm, and is dispe-  
sed amongst the Muscles of the fingers as  
thum

## The Nerves of the Hands.

39

thumb, and the Muscles in the palm of the hand, which in some bodies are five, in some seven.

Difference in  
mens bodies.

The third *par* of the Nerves of the hands, also, is carried near the internal part of the shoulder, between which, and the *Olecranon*, it is divided into branches, which are disseminated to the first, second, and third brachial Muscles, and makes its progress by the internal longitude of the Elbow, the half of which, and something more, when it hath passed, it is divided into two unequal branches, for one is bigger than the other, the one is carried inwards, the other outwards.

The interior makes his *transit*, under the ligament of the arm, and there it sends branches to that first Muscle, which *Columbus* first found out, of which more hereafter, God permitting, or rather assisting.

*Columbas bio  
diligence.*

From thence it passeth to that Muscle which separates the little finger from its fellows, and sends branches to other Muscles which stretch out or extend the fingers, to the Muscles which bend the first joynts, sometimes it is divided into five branches which terminate in the ends of all the fingers, moreover it sends some to the palm of the hand, and to the skin thereof.

The lesser branch is turned back above the Arm (taking an exterior course) where it is divided into three branches, and sometimes into five, which are

## The Nerves of the Hands.

are carried along the sides of the auricular, annular and middle fingers, even to the extremity of them.

Only they differ in this, the internal are much bigger than the external, and nature did very wisely in that, because the external are far more subject to be hurt than the internal are.

### The fourth par.

The fourth *par* or *conjugium*, when it is come to the midst of the shoulder, more or less, is turned back upwards, towards the exterior parts, and sends small branches to both the Muscles that bow the Elbow, Then to other exterior Muscles, and to the skin both of the shoulder and Elbow; it creeps along by the Elbow and Radius, and sends branches to those Muscles which arise from the midst of the Elbow, and perform their office to the Thumb.

When it is arrived at the *brachiale*, it is divided into five branches, two of which pass to the extremity of the thumb, two, to the extremity of the forefingers, and one to the top of the middle finger.

Of which, those which go to the Thumb, send small branches to that Muscle which is between the thumb and the forefinger. But a great distribution of this fourth *par*, is to the Muscles of the Elbow.

### The fifth par.

The fifth *par*, is very thin and skinny [*cutaneus*] the branches of which, give sense to the skin, both of the Shoulder and Elbow, also it sends some branches under the *Ala*.

The

## *The Nerves of the Hands.*

43

The remainder of it, accompanies the *Vena Basilica*, it is variously distributed about the skin, and ends in the hand.

From this part also are Nerves sent to the seventh Muscle of the head, to the first and fourth of the *Hyois*, to the first and second of the breast, and to the seventh of the shoulder.

I have now done with the Nerves of the hands, only take notice of this, that the small branches of the Nerves in the hands, have not the same distribution in all men, yet in the trunks themselves there is small difference.

I shall only give a reason why when a man is wounded, sometimes sense is lost only, sometimes motion, and sometimes both, and so conclude.

Some thought hence, that some nerves carried sense, others motion, and brought this reason for it, but I am not of their opinion.

This is the true reason, The Nerves end at the skin, now the skin wants motion, but is very quick in sense, motion comes from the Muscles.

So then, if those Nerves be hurt which go into the skin, or afflicted by venomous matter, sense is lost but not motion, if those that go into the Muscles be hurt, and not those that go into the skin, motion is lost, but sense remains, if both of them be hurt, both sense and motion are lost.

Yet

## The Nerves of the Breast.

Yet take notice, that this must be done before the Nerve enter into the Muscle, for then it can never be united together again, by no means; but if it be entred the Muscle before it be hurt, then it may be united again and neither sense nor motion lost, as experience will manifest.

## CHAP. VI.

### Of the Nerves of the Breast.

Why the Nerves  
of the breast are  
less than them  
of the hands.

**T**He Nerves of the Breast are far less than them of the hands, neither is it necessary they should be so great, because the Breast needs not so much strength.

Their number.  
*Vesalius' his  
error.*

They are eleven in number, and not twelve as *Vesalius* thought; he saw there were twelve joynts, and the man thought sure, every joynt must have its *par*: but he was deceived, there are but eleven holes, and no more *paria*, and there are just so many intervals of the ribs, and no more.

They

## The Nerves of the Breast.

43

They take their Original from the *Spiansis* Their Original.  
*Medulla*, and pass out by the *Foramina* of the  
*Vertebrae*, and to avoid prolixity, I shall speak of  
them all together.

After they have made their *exit* through  
the holes of the *Vertebrae*, you may see them  
divided into two parts and yet not very e-  
qually neither, for the one is bigger than the o-  
ther, the one is turned forward, the other back-  
ward.

Those that pass forward, make their pro-  
gress under the ribs, by the lower part, and  
accompany the branches of the *vena sive pars*,  
and also the branches of the great Artery, which  
three vessels, to wit, Nerve, Vein and Artery,  
run a parallel line at equal distance, even to  
the *sternon*, along the longitude of the  
ribs, and their *cartilages*, even to the  
Muscles between the Ribs, into which (both  
external and internal) they send small  
branches. The number of these Muscles are  
sixty eight, as I may happily live to shew here-  
after.

Also they send Nerves to the sixth Muscle  
of the breast, to the first and second of the  
shoulder, to the breast and the nipples, to  
the Muscles of the *abdomen*, where they  
make a great distribution, and to the fleshy  
part of the *septum transversum*.

The remainder of them is distributed to the  
skin of the Breast and *abdomen*.

Also

*The Nerves of the Loyns.*

Also they send Nerves to the Muscles of the *Oesophagus*, to the rest of the ribs, and the sixth pair of the Nerves of the brain is joyned with them.

The other division of the Nerves of the breast, which, as I told you, is turned backwards, carry sense to the first and second Muscles of the head, to the Muscles of the neck and shoulders, to the Muscles and skin of the back and breast.

Caution.

Only take notice that this distribution is not alike in all bodies, and therefore the quickest sighted Anatomist in the world, cannot give an exact description of them, for they keep neither certain order nor number of the branches nor place.

## C H A P. VII.

*Of the Nerves of the  
Loyns.*

**B**ecause the region of the Loyns (as I may happily shew when I come to Anatomise their bones) immediately follows the breast, I shall in the next place Anatomise their Nerves.

The

## The Nerves of the Loyns.

45

The Nerves of the Loyns are far greater than those of the breast.

And although in the five joyns of the Loyns, there are but four holes, yet are there five *paria* of the Nerves of the Loyns, and not four, the first *par* passing out between the last joyns of the breast, and the first of the Loyns, and is to be numbred amongst the Nerves of the Loyns, not of the breast, because it toucheth none of the Ribs.

This first *par*, then, addicted to the Loyns, makes its *exit* through that common hole, which is between the twelfth joyn of the Breast, and the first of the Loyns, it is but small, and passeth under the *Peritoneum*, and is divided into two branches, whereof the one is greater than the other.

The greater is turned forwards, and sendeth small branches to the *septum transversum*, to the Muscles of the thighs and *abdomen*.

The lesser is turned backwards, and terminates in the Muscles of the back.

The second conjugation passeth out between the first and second joyn of the Loyns, it passeth under the *Peritoneum*, and under the fifth Muscle of the thigh, to which it sends branches, then it riseth, yet notwithstanding, keeps still under the *Peritoneum*, and it sends a branch from the top of the *os ilion*, which getting out of the *abdomen* carries motion and sense to the first

The Nerves of  
the Loyns are  
greater than  
those of the  
breast:  
Their number,

## The Nerves of the Loyns.

first Muscles of the thigh, and to the sixth of the Leg.

It sends another branch to the sixth of the thigh and the first of the Leg, and to the skin of the thigh.

From this second *par* ariseth a very small Nerve, and long, which accompanies the seminary vessels, and ends in the testicles.

*The third par.* The third conjugation passeth out between the second and third joyn, it passeth under the *Peritoneum*, and also under the fifth Muscle of the thigh.

The first branch which this *par* sendeth out, passeth under the *os pubis*, near the *os ilium*, where it is divided into two parts, the one ends in the knee, the other accompanies the *Vena Saphena*.

The remainder of this *par* is turned back, and distributed amongst the Muscles and skin of the back.

*The fourth par.* The fourth *par* makes his exit between the third and fourth joyn, and it is the greatest of all the Nerves of the Loyns.

It is carried under the fifth Muscle of the thigh, and under the *os pubis*, and accompanies the Vein and Artery in the Groyn, in which place it sends branches to the Yard and \* Cods.

Afterwards, in the Groyn, it is divided into seven branches, all which are distributed to the foremost Muscles of the thighs, and some of them may be observed to pass as low as the knee.

The

\* *Scrotum.*

The fifth *par* makes his egress between the fourth and fifth joyst, and is divided into two parts like all the rest, the greater part passeth under the *peritoneum*, through the passage betwixt the *os pubis* and *coxendicis*, and thence sends branches to the ninth and tenth Muscles of the Thigh which move it round, also to the Muscles of the Yard, and to the bladder, and in women to the Womb, to which the sixth *par* of the Nerves of the brain also comes.

The second part of this *par* is turned back to the Muscles of the back, and to the skin.

Before I pass this, only observe thus much, that these *paria*, after they have made their exit, the first *par* is knit to the second, the second to the third, the third to the fourth, the fourth to the fifth, making an implication very delightful to behold.

Also take notice that in some bodies, there are but four *paria* of these Nerves, for the fourth and fifth *paria* are united together.

## C H A P. VIII.

## Of the Nerves of the Os Sacrum.

Their rise

**Y**OU may call these the Nerves of the *Os Sacrum* or of the Feet, which you please.

Also you must know that these pass out between the lower joynts of the Loyns and the top of the *Os Sacrum*: Also from the first, second and third holes of the *Os Sacrum*.

Their union.

When these four Nerves have made their exit, they are united, and being united, they make the greatest Nerve in Man's Body.

Progress.

It creeps along under the *peritoneum* even to the buttocks, and passeth between the *coxendix* and the *coceyx*, above that fourth Muscle by which the thigh is compassed.

*Musculus lividus.*

It sendes branches to the three Muscles that bow the Leg, and to the eighth Muscle called *lividus*.

•*Tibia.*

Then it passeth along the *posterior* part of the thigh between the fourth and fifth Muscle of the \* Leg, almost to the bowing o-

the knee, in which place it is divided into two famous branches, the one bigger than the other: The greater takes the hinder, the lesser the forepart of the Leg.

The greater sends branches from the bowing of the knee, to the first Muscles of the extremity of the foot.

From the lesser trunk, you shall perceive one Nerve arise, which passeth to the Muscle under the knee, and another to the third external Muscle of the thigh.

After the greater trunk hath passed the bowing of the knee, it is subdivided into other branches, whereof one tends under the two first Muscles of the foot, and having passed their fleshy part, it creeps under the skin to the extremity of the foot.

From the other branch are Nerves sent to the Muscles of the Feet, afterwards it is divided into ten branches, two of them passing to the extremity of each toe.

Some branches they send to the internal part of the *abdomen*, to the Muscles of the buttocks and their skin, and by these are all the Muscles and skin of the legs, ankles, feet and toes, made sensible and motive.

For there is no Muscle but hath one Nerve No Muscle without Nerves.  
or more, though *Vesalius* affirmed the con-  
trary, but perhaps the man was as weary in  
his infection, as I am in writing, and so never  
searched whether they had or no, but being  
lazy and loath to look, affirmed they had  
none.

*Vesalius excused.*

## The Nerves of the Feet.

No such thing as  
Galens tale of  
*Nervus inconjugatus*.

Neither is there any such Nerve as Galen  
prated of, and called *Nervus inconjugatus*.

This must be confessed for truth, though  
old Galens eyes never saw it, that the extre-  
mity of the *Spinallis Medulla*, which I told  
you before was very Nervous, is divided into  
very many small branches, both to the right  
and left, which are distributed to the fourth  
Muscle of the Thigh, and to the skin be-  
tween the Buttocks and the Arse-hole.

*Galen* dissected  
Apes and not  
Men.

But of those Nerves which Galen dream'd  
passed out under the *coccyx*, whether any be  
in Apes I know not, but I am sure there are  
no such in men.

And thus much for the Anatomy of the  
Nerves, and their Original, the Brain.

Finitum. M. 22. 1647.

*Vive, vale, siquid novisti rectius istis,  
Candidus imperti: si non, his utere mecum.*

*He that knows better things, let him impart  
The same, and I'll embrac't with all my heart.*

Nich. Culpeper.

Pr

THE  
E Y E S  
Anatomized.

---

By *Nicholas Culpeper*, Gent. Student in Chyrurgery.

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L O N D O N ,

Printed for *Obadiah Blagrave* at the  
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THE  
Anatomy  
OF THE  
E Y E S.

I Have formerly written a Tractate of the way or manner of Cure of Diseases incident to the Eyes, *Astrologo-physically*, wherefore my intent now is, barely to write a Chyrurgical Tract of the Anatomy of them, without intermixing their Astrology or Physick.

The Eyes of Man are great, and endued with great dignity and excellent splendor.

They are a Workmanship created by the Great Jehovah to be the Organs of sight.

They are seated in the superior part of the body, that they may be the scouts, keepers or speculators thereof.

Z 4

They

## The Nerves of the Feet.

They are placed near the brain, that they may the better and nimbler receive the visive vertue from thence.

Their defence.

Nature hath formed two Cavities in the head, wherein it hath placed them, and securely defended them (they being the tenderest part in mans body) above with the bone of the forehead, and the eye-lids, beneath with the *Os Maxilla* and *Os Male*, on the sides with the Nose, and *Os jugale*, and adorned them with *Cartilages*, with Muscles for motion, and *Cilia* to direct the sight.

The eyes of a Man are the subject of my *Galen and Vesalius Discourse*, and therefore I shall let *Galen and Vesalius* alone in their bestial Anatomies.

They receive their visive virtue from the Brain, by the Optick Nerves, which I have already described in their proper places,

The Eyes consist of many parts, As

Their parts:

5. Muscles.
6. Skins, [ *membrane* ] 7. Say Astrologers.
3. Humors.
- Nerves.**
- Veins.**
- Arteries.**
- Glandulae.**
- Much Fat.**

The Muscles also have formerly been described, therefore I pass them.

The

The Nerves are from the second part of the brain, of which also before.

The fat is to keep the Eyes moist, lest they should be dried by their frequent motion. The use of fat in the eyes.

The Glandulae are two, the one above, the other beneath, through which we shed tears, and that is the reason, rubbing ones Eyes will make one weep the sooner. Glandulae: Their use.

They are also of great use to moisten the Eyes.

Of the six membrane, we will begin first with the outmost. Membrane. The first its names.

And this hath got a sort of Names.

For it is {   
 Adnata.  
 Alba.  
 called {   
 Adhaerens.  
 Conjuncta.

It is thin and white, and takes its original from the pericranion, and it ends in the greater Circle of the Iris. Description.

Iris is properly in English, a Rain-bow, and it is a Circle in the eye endued with divers colours, which diversity of colours it takes from the Uvea membrana, not from the humours, as Aristotle would have it. Iris in the eye, What it is. Aristotle's errors.

Which Uvea is not alike in all mens eyes, for it is Black in some, Gray in others, Hazel in others, and this is the reason of the different colours of Mens Eyes. Difference in mens eyes. The reason of the different colours of mens eyes,

That black Spot which you see in the Centre

*Pupilla*, what it is: Centre of the Eye is called *Pupilla*, and it is  
It is not black. by the help of that, that we see.

And although this *pupilla* seem very black,  
yet it is nothing less, but very clear and trans-  
parent, neither is any thing which is under  
it, black.

The second mem-  
brana.

I know no name the second membrana  
hath, unless I should Coyn one, but I  
let that alone for those that love popular  
applause.

Its rise.

Its original is from the Nervous Tenuities  
of the Muscles of the Eyes, and it terminates  
under the first near the *Iris*.

The third mem-  
brana.

*κερατοειδής*.

Its description  
and rise.

It makes the form  
of the eye.

The third membrana is called in Greek,  
*κερατοειδής*, in Latin *Cornea*, both signifie  
horny, and it is very hard and thick, and takes  
its original from the *dura mater*.

This is that which gives form to the eye,  
and the form is truly *Spherical*.

The error of the  
Arabians.

The Arabians made two of them, and gave  
them a couple of names, to wit, *Cornea* and  
*Sclerotica*, but there is but one to be found in  
our days.

And this perhaps is the reason why Astrolo-  
gers count seven skins in the eyes.

It is in the forepart transparent, shining  
like horn, whence it takes its name; in this is  
placed the *Iris*, *Pupilla*, the three humors and  
the other three membranae, it is hollow, and in-  
vests both Eyes and Optick Nerve.

The

The fourth Membrana is called { The fourth membrana. Its names.

Uvea.  
Chorion.  
Secundina.  
Choriformis.

It ariseth from the *Pia Mater*, it invests Its rise.  
the Optick Nerve, and afterwards is carried  
under the *Cornea*, and is stretched toward  
the forepart of the eye, but it doth not com-  
pass the whole eye about, as the *Cornea* doth,  
and this is that which I told you, casts such a  
diverse colour to the *Iris*.

This variety of colour wonderfully refresh- The use of the  
variety of colour.  
eth the eye when it is weary.

And therefore when we shut our eyes, the Why the eye is  
refreshed by shut-  
ting.  
visive Spirit being turned back to the many  
colours, refresheth the sight.

The fifth Membrana is by the Greeks called The fifth mem-  
brana. Its names,  
original, sub-  
stance.  
*Amphiblistroides*, in Latine *Retina*, it takes its  
rise from the very substance of the Optick  
Nerve.

And indeed if I should speak the truth pro-  
perly, and not adhere to tradition, this *retina*  
is not properly a skin, but a soft white matter,  
which if you take and crush together, it much  
resembles the substance of the brain.

This passeth something farther than the  
*Uvea*, even to the one half of the Lye.

The sixth Membrana is called in Greek, The sixth mem-  
brana.  
*ἀράναις*, in Latine *aranaea*, because it is so *ἀράναις*.  
like a Cob-web.

It ariseth from the *pia mater*, and is in sub- Its rise, substance.  
stance, most thin and shining.

Its

*The Anatomy of the Eyes.*

Its use is to embrace the *Vitrial* and *Cryſtalline* humours.

*Vefalius* beside  
the Cufhion.

And this pestered *Vefalius* his noble brain,  
for in its description he discovers both teme-  
rity and ignorance.

*Galen* out of the  
Road.

Also *Galen* Eyes darling made him affirm  
there was two of them, but one will serve the  
turn, indeed that part which is placed before  
the *Cryſtalline* humour is somewhat thicker  
than it is in other places.

These are all the *membrane*, they that af-  
firm there are more, I am perfwaded their  
tongues run before their wits.

The humors of  
the Eyes.

The humours of the Eyes are three,

*Aqueal.*

*Cryſtalline.*

*Vitrial.*

The watry hu-  
mour.

The watry humour which is also called *Al-  
bugineus*, nature hath placed in the forepart  
of the eye, between the *Uvea membrana*,  
where it is double, and the *Cornea*.

There is but little of it, and in it are suffuſi-  
ons, which modern Writers call *Cataracts*.

Is an excrement,  
and no better at  
best.

This humour is in very deed nothing else  
but an excrement, and no better, for it hath  
been known to have been quite let out by a  
wound,

wound, and yet in space of time, renewed again, and the man seen never the worse.

The second humour is called *Crystalline*, because it shines like *Crystal*. The Crystalline Humour.

It is seated in the forepart of the Eye near the Centre, the hinder part of it is embraced by the *Vitrial*, neither is there any skin [ *membrana* ] between them. Its Seat.

The figure of it is *Spherical*, but the fore-part of it is something depressed. Figure.

The substance of it is something hard. Substance.

Its use is very great, for it is the chief *use*, and almost principal instrument of sight; and therefore it is called the Idol or Image of sight.

The third humour is called in Greek, *Hi-* The Vitrial Hu-  
*laois*, in Latine *Vitreus*, because it resembles mour. the colour of glass when it is poured forth.

It is placed in the hinder, yet so as it occupies a great part of the former part of the eye, so that divide the concavity of the eye into four parts, this humor occupies three of them. Its place.

This humour is hollow in the midst, where it receives the *Crystalline*, both it and the *Crystalline* are involved round with the *Arena*.

The

The *retina* nourisheth the *Vitrial*,  
the *Vitrial* the *Cryftalline*.

The *retina* lies besides it, and nourisheth it,  
and it nourisheth the *Cryftalline*, and in nour-  
ishing it, begets the *Aqueal*.

These are the three humours which help  
the sight, in an infection you may clearly di-  
scern them decently placed with a visible in-  
terval between them.

#### *Peroratio.*

Thus have I briefly and plainly, and i  
think truly given the Anatomy of the eye of  
man. The errors of *Galen* and *Vesalias*, are  
gross upon this subject, let your own expe-  
rience be judge of my fidelity in the point,  
mean season till such an opportunity be of-  
fered, let not the hoary hairs of Antiquity,  
nor the big looks of Doctor Tradition, lead  
you besides the truth,

*Vale*

---

THE



## THE C O N T E N T S.

<b>THE Anatomy of the Reins.</b>	pag 1
<i>The Anatomy of the Bladder.</i>	p. 5
Chap. 1. <i>Of the Brain and its Membranæ.</i>	p. 13
Chap. 2. <i>Of the Organ of Smelling.</i>	p. 23
Chap. 3. <i>Of the Nerve of the Brain.</i>	ibid.
Chap. 4. <i>Of the Nerves of the Marrow of the Back.</i>	p. 31
Chap. 5. <i>Of the Nerves of the hands.</i>	p. 37
Chap. 6. <i>Of the Nerves of the Breast.</i>	p. 42
Chap. 7. <i>Of the Nerves of the Loyns.</i>	p. 44.
Chap. 8. <i>Of the Nerves of the Os Sacrum, or of the Feet.</i>	p. 48
<i>The Anatomy of the Eyes.</i>	p. 53

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